

Heaven and Hell;
O R,
The Unchangeable State
O F
Happiness or Misery
For all MANKIND
In Another WORLD.

Occasion'd by the *Repentance* and
Death of Mr. *Shetterden Thomas*, who
departed this Life, *April 7, 1700.*
Ætat. 26.

Preach'd and Publish'd at the Desire and
Direction of the Deceased. With some
Particulars he order'd should be mention-
ed, in hope of doing Good to Others.

By *John Shower.*

With a further Account of some Passages of
his last Sickness, by a Pious Lady, who
often visited him.

L O N D O N,

Printed by J. Hopton for John Sprar, at
the Bell in Little-Britain. 1700.

THE
HISTORY OF
THE
CITY OF
NEW YORK
FROM
THE
FIRST
SETTLEMENT
TO
THE
PRESENT
TIME
BY
JOHN
ROBERTSON
NEW YORK
1846

for
A
C
and
F
of
N. D. VICKERSON

Job Lousley's Book

Blewberry THE *Berks 1822-*

Epistle Dedicatory

TO

MR. DANIEL THOMAS

OF

HIGHGATE.

SIR,

I Should look on my self as
justly expos'd to the Cen-
sure of the World, if be-
fore a Treatise of so serious a
Nature, and such Important
Consequence, I should prefix
any thing that looks like
Flattery, either of You, or
of the Honoured Lady, the

A 2

Rela-

The Epistle Dedicatory.

Relation of whose Discourse with Your Deceased Brother, in his last Sickness, is here annex'd. How much You reckon'd Your self indebted to Her for that Instance of her Friendship, I have heard You acknowledge with great Thankfulness.

You have reason to own the singular Goodness of God, who gave him so Merciful a Season of Repentance, and his Grace, (as we charitably hope,) to make use of it to better purpose than most late Penitents do. I endeavour'd to be Faithful to him while he liv'd; and to fulfil his Desire after his Decease, in what
was

The Epistle Dedicatory.

was Preach'd, and is now more largely Publish'd. May neither You, nor I, lose the Impressions of this Instructive Providence, or of that Awful Subject, it led me to treat of! If no Others should profit by either, I wish with all my Heart, and most earnestly beg it of God, that You and Yours may.

Sir, I shall only put You in mind with what Kindness and Affection he sent for Your Children a little before his Death, and recommended to You, and my Sister, a particular Care of their Education in the Knowledge and Fear of God; and mention'd it
with

The Epistle Dedicatory.

*with Pleasure, that they were
like to have that Advantage.
May both of them live to have
it, and improve it! to Ho-
nour God in the World, and
partake of the Blessings of the
Everlasting Covenant! And
may All mine do so like-
wise! Which is the Earnest
Prayer of him, who is with
unfeigned Respect,*

S I R,

Your Affectionate Brother,

and Faithful Servant,

*London, May 11.
1700.*

J. Shower.

The

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HEAVEN

HEAVEN and HELL;

O R,

The Unchangeable State of *Happiness*, or *Misery*, after Death.

S. L U K E XVI. 26.

*And besides all this, between us
and you, there is a great Gulf
fixed:----*

WE are told by the Wise
Man what becomes of
the Body and the Soul
when they part at Death ; how
the Body that was fram'd out of the
Dust of the Ground, returns thi-
ther ; and the Soul which is of Di-
vine Original returns to GOD, the
Father of Spirits, (to *Elohim*, which
signifies a Judge as well as a Crea-
tor,) to be dispos'd of by him in
B another

Eccl. xii.3 another World. *Then shall the Dust return to its Earth, and the Spirit to God that gave it.* It is not to be annihilated, extinguished, or destroy'd, but returns to GOD as the final Arbiter of its Eternal State. That there is such a State of Happiness or Misery, of Rest or Torment for departed Souls; and that both states are unchangable, is what this Parable may instruct us in. There is a *Gulf fix'd* between the Blessed and Miserable after Death, either sort unalterably Happy, or unchangeably Miserable. There is an irreversibile Decree of Heaven to determine the Felicity of the Saints to be everlasting, and to conclude the Wicked in a state of Misery without Relief, or End. As there is no fear of Change for the Happy Souls in *Abraham's Bosom*, so is there no hope of Alleviation or Period of the wretched condition of Sinners in Hell. This is the Important Subject I would now Explain, Evidence, and Apply.

ply. And can there be any that more deserves and calls for your most serious Attention.

It is one part of the Design, and Scope of this Parable of our Saviour, concerning the *Rich-man* and *Lazarus* to affirm this. A Parable it must be granted, tho' mixt with somewhat Historical, as the mention of a Poor-man by name, who may be suppos'd to have been notorious and known among the *Jews*, for his extream Poverty and Distress: The different State and Condition of Men departed this Life is express'd by our Saviour in a Parabolical way, the more effectually to insinuate the Truths he would teach us with the greater Advantage to move the Affections of his Hearers.

From this Parabolical Description of the different Condition of the Souls of Men after Death, I would observe, *First*, That the state of Mankind after Death, is a Condition of Real, Positive Hap-

ness, or Misery, of Comfort, or Torment. *Secondly*, That both these States are fixed and unchangeable. The Blessed shall never be Miserable, and the Miserable shall never cease to be so.

First, When the Union between the Soul and Body is dissolved by Death, the Soul of every Man passeth into a state of Happiness or Misery. This we may plainly learn from this Parable, *Ver. 22, 23. When the Beggar died, he was carry'd into Abraham's Bosom: And the Rich Man also died, and was buried, (it may be he had a pompous Funeral, the only Advantage, if it be one, of the Rich above the Poor, after they are dead) and in Hell he lift up his Eyes, being in torment.*—The one had his good things here, the other his evil things: But now the one is comforted, the other tormented, *Ver. 25.*

This is an account of departed Souls before the *Resurrection*: for the Rich Man is said to be in Torment

ment while his five Brethren were alive; and he desired that One should be sent to admonish and warn them, that they might not come to this place of Torment. We read but of two sorts at the Day of Judgment, *The Sheep and the Goats*; the one pronounced Blessed, the other Accursed. The one to go away into everlasting Life, and the other into everlasting Punishment. God hath told us, that *he will render to every Man according to his Works*. And as Man is capable by his Reasonable Nature, of giving an Account of his Actions, and of being rewarded or punish'd in another World; those very Faculties which give him this Capacity, and distinguish him from the inferiour Creatures, do suggest this; and fill him with Hopes and Fears accordingly. So that comparing the Righteousness and Justice, and the other Infinite Perfections of God, with the present Dispensations of Providence, some such different state, by

the very Light of Nature, as well as Scripture, may be expected hereafter.

The assurance therefore of God's being infinitely Wise and Just, gives us to expect that a Difference will be made between these in another World, which we see is not done now. And the rather because Civil Society can never be supported, if there be no Restraint upon the Lusts and Passions of Men ; and these can never be sufficiently restrain'd, without the Hopes and Fears of another World ; and as these therefore are natural, we may conclude 'em true, and that there is another World, and a Future State of Happiness or Misery. We read in this Parable, of the different Character and Condition of the *Rich Man* and *Lazarus* in this World : But we read also of the Happiness of the one, and the Misery of the other, as soon as they died. The Comforts of the one, and the Torments of the other, were doubtless unexpressibly great, tho'

we

we may allow an Addition to both, upon the Re-union of Body and Soul at the Resurrection of the Dead. But more particularly,

First, The Souls of good Men at Death, enter into a state of Rest, Happiness and Bliss. That of *Lazarus* being carried into *Abraham's Bosom*, Mat. xviii. 11. The meaning of that Expression our Saviour seems to interpret in another place, when he says, *Many shall come from the East, and from the West, and sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven.* Alluding to a Feast, where the Guests sat so, as to be half kneeling, and the most honourable place was to be next to that of the Master, to lie as it were in his Bosom. As is said of the Beloved Disciple concerning Christ. If it denote an eminent degree of Blessedness in Heaven, it infers a positive state of Happiness after Death; called the *Bosom of Abraham*, rather than of *Adam, Enoch or Noah*, because the Promises were especially

made to him ; and to his Seed belong'd the Covenant and the Adoption : And he is propounded as a Pattern of Faith and Obedience, and called, *the Friend of God*, and *the Father of the Faithful* : And they who imitate him, shall be gathered into *his Bosom*, and be made partakers of Blessedness and Glory with him.

Luk. xxiii.
43.

This is called *Paradise* by our Saviour : And we learn from *St. Paul*, where this *Paradise* is, even in *the third Heavens*. The Ancients call the Place and State before the Resurrection, *The Porch of the Sanctuary*, *the Courts of the Lord*, *the hidden Seats*, or *Tabernacles of the Godly*, *the Place of Refreshment*, *the Rest of Security*, *an Habitation with God*, &c.

From what our Saviour said to *the Penitent Thief* on the Cross, and from what we may gather from this Parable concerning *Lazarus* ; the Immediate Happiness of the Souls of Good Men in another state is affirmed. That they are not to tar-

ry

ry for their Felicity till the Resurrection. So when the Body of *Stephen* falls asleep, the Lord Jesus received his Spirit. And the Apostle desires to be uncloath'd of this Earthly Tabernacle, that his Soul might enter into the House not made with Hands. That he might be *present with the Lord*. He desir'd to be dissolved, that he might be *with Christ*, as what was far better; (*much more better.*) And the same Phrase, *being with Christ*, or being *present with him*, is us'd for the Happiness of the Saints *after the Resurrection*, intimating that it is the same sort of Happiness, and is so much preferable to any present Enjoyment of God in this World, that this is call'd *an Absence from him*. We likewise read of the Souls of the Martyrs, who came out of great Tribulation, and had washed their Robes, and made them white in the Blood of the Lamb, *That they are before the Throne of God, serving him in his Temple*: And that is interpreted

Acts vii.

59.

2 Cor. v 8.

John iv.

17.

1 Thess. iv.

14, 17.

Rev. vii.

14

Chap. xxi.
22.

puted of his *Immediate Presence* in Another Place, for the *Lord God Almighty, and the Lamb* are said to be the Temple.

How excellent a Change will Death make upon the Soul's leaving the Body ? If it pass into a Glorious Paradise, and hear a Voice from him that sits upon the Throne, *Enter into thy Master's Joy.* Poor *Lazarus* was lately very miserable at the Rich Man's Door ; now very happy in *Abraham's Bosom* : Lately cover'd with Sores and Ulcers ; now cloathed with Glory : Lately pining with Hunger ; now all his Wants are supplied. His extream Poverty made him the other day despised by the Rich Man ; he could find no Entrance at his Gates, no Admission, no Relief ; but now he is envy'd for his Happiness. The difference which departed Souls will feel of their Happy State, from what they lately were, and the Sense they have of the Evils they are Deliver'd from, will give

give an Accent to their Happiness. The fresh Remembrance of what they were in this World, will help their Joyfull Sense of the Happy Change: And to compare their own Condition with that of Lost, Miserable Souls: To think of the Hell they deserv'd, and others suffer; and they themselves did sometime fear; and compare it with the Rest, and Peace, and Joy, and Glory that they now partake of, will add to their Felicity. And who can tell how great that is, even before the Resurrection? *For eye hath not seen, nor ear heard, nor hath it entred into the heart of man to conceive, what God hath prepared for them that love him.* It is represented in Scripture by, and above all such Pleasures as do most sensibly Delight us, to set forth the Joys of Heaven to be unspeakable and full of Glory. When the Divine Image shall be perfected, the Body of Sin and Death removed, all our Darknes, Impurity, and Corruption healed. And if there were nothing

nothing else, but a perfect and eternal Freedom and Deliverance from Sin, with all the Causes, Concomitants and Effects of it, they to whom it is now the greatest Burden, Trouble, and Sorrow, must account it an Unspeakable Felicity.

But the Soul shall then awake as out of Sleep, to see and know things as really they are, and be in a state of more vigorous Activity than while it animated the Body: But what the Blessedness will be, of *Faith* turned into *Vision*, (when all the Powers of the Soul are enlarged, raised, and suited to the views of God's Glory by Christ, and made more receptive of Divine Communications) is what we want Words to describe, and can think, and speak of, but very imperfectly. For now we see thro' a Glass darkly, but hereafter Face to Face, without interruption or obscurity. This we know that they shall not only escape the Damnation of Hell, but enter into a state of Happiness, the Joy of their Lord.

We

We read of Glory to be revealed *in them*, and Glory conferred *on them*. In general, as to real and positive Blessedness for the Souls of Good Men after Death, even before the Day of Judgment, we have not only the Testimony of Scripture, but somewhat from the Light of Nature*. All the Philosophers who believ'd the Immortality of the Soul (and how few but did allow it?) they profess to believe the Happiness of the Souls of Good Men in separation from the Body: for knowing nothing of the Resurrection of the Body, they could not dream of a sleeping Interval, till the Day of Judgment.

* *Mr. How's
Blessedness
of the
Righteous,
Chap. 10.*

The like we may say of a state of positive Misery for wicked Souls after Death. Here in this Parable is a Lost Soul condemn'd to Torment, as soon as departed this Life, before the Resurrection. And Torments so extream, as that the most inconsiderable Refreshment would be reckon'd a great Relief. The Discourse
is

is fram'd according to the Nature of a Parable between the *Rich Man* in Hell, and *Abraham* in Heaven, and *Lazarus* with him. How fairi would he now change Conditions with the Beggar, whom he neglected and despised at his Door! What would he give to be comforted as he is! But *he lifnup his Eyes in Torment*, unexpressible Torment; and so the Scriptures every where repre-

Rom. ii. 8. sent it. 'Tis call'd *Indignation and Anguish, Tribulation and Wrath.*

Pfal. xi. 6. 'Tis a fearfull thing to fall into the hands of the living God. He will

Pfal. lxxviii. wound the Head of his Enemies. We
21.

read of a *Lake of Fire*, a *Lake of Brimstone*, a *Furnace of Fire*, of tearing in pieces, cutting in pieces, dividing in the midst, drowning in Perdition, of being bound hand and foot and cast into Fire to be burnt, of outer darkness, chains of darkness, the great Winepress of the wrath of God, &c. Be sure the Sufferings of the wicked in the other World are greater than we can endure for ^{not} ob-

beying

beying God in this, otherwise the threatening of such a Punishment would not be an effectual restraint from Sin. But how extream must be that Punishment, set forth by the violence of Fire enraged with Brimstone, and prepared by the wrath of God, for the Devil and his Angels? And the Sting of a guilty, enraged Conscience, as the biting and gnawing of a Worm, on the most tender part? 'Tis represented in such a manner as is most proper to impress the quickest sense of terrour on our minds; to strike our Imagination with the Extremity, as well as the Reality of those Sufferings. And if the Expressions be but Metaphorical, they make the Torments the greater, as intimating rather that they are but faintly shadow'd by what is most grievous in this World.

We read of being tormented in Flames, and yet of Darknes. Everlasting Fire, and * Outer Dark-

* See Dr. Lightfoot's Genuine Remains, 8°. 1700. Explanation of difficult Texts. Decad. 11 § 6.

under

under the Wrath of God describ'd by both. We read that the *Ægyptians* under the plague of Darknes, *saw not one another, neither arose any from his place*, Ex. x. 23. This the *Psalmist* gives an account of in these terms, *Psal. 88. 49. He cast upon them the fierceness of his Anger, Wrath, and Indignation, by sending evil Angels among them.* The Indignation of God without any beam or spark of his Favour is *Darkness* indeed. And the Devils may rage, and roar, and terrify, and yet Sinners be held in Chains of Darknes, that they cannot stir.

Heb. xii.
ult.

Isa. xxxiii.
14

Rom. ix.
22.

God is represented as a *Consuming Fire, a Devouring Fire*, and Sinners fall into his hands as an Avenging Judge. We read of his *Fierly Indignation* to devour his Adversaries, of *his Wrath and Power* to be *made known*, and *glorified* in their Destruction. And *who knows the Power of his Anger?* said *Moses*, the Man of God, who saw his Glory. The *Wrath of God* is the Hell of Devils,
and

and of all the Damned. If he be angry but a little, we can't stand, *at the rebuke of his Countenance we perish*; what then if he stir up all his Wrath, in the day of his fierce Anger, when he comes to execute Judgment and to render Vengeance, from the Glory of his Power, upon the Wicked fitted for, and reserved to Destruction?

You may fancy the most terrible things can be dreaded; of Fire and Brimstone, Wracks and Tempests, boiling Pitch, scalding Lead, or a burning Furnace, and being kept alive for a long time to suffer such exquisite pains: But all we can hereby reach to conceive, of the Pains of Hell, falls as much short of the Torments of the Damned, as one little spark of Fire on the hand, compared with the furious rage of *Nebuchadnezzar's* Furnace, heated seven times hotter than ordinary. 'Tis impossible for the most awakened Conscience to conceive the

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Horror of it. Who can tell how God can punish, or what the guilty Soul can be made to suffer under the Wrath of a provoked God ! when he comes to be revenged for all his abused Mercies, for all the Contempt of his Authority ; when he will shew forth his Wrath. *Oh ! fear him, who after he hath killed the Body, hath power to cast Soul and Body into Hell.* “ We have heard,

* J. Cooper. *Pro-
spect of the
Heavenly
Glory, Ch.
xi. 8vo.
lately prin-
ted.*

“ (as * one expresses it) of some
“ who have endured breaking on
“ the Wheel, ripping up of their
“ Bowels, fleaing alive, racking of
“ Joynts, burning of Flesh, pound-
“ ing in a Mortar, tearing in pieces
“ with Flesh-hooks, boyling in
“ Oyl, roasting on hot fiery Grid-
“ irons, &c. And yet all these,
“ tho’ you should superadd there-
“ to all Diseases, such as the Plague,
“ Stone, Gout, Strangury, or
“ whatever else you can name most
“ torturing to the Body ; together
“ with the most Inhuman Cruel-
“ ties

“ties, prodigious Butcheries, executed by the most bloody Persecutors upon the Martyrs of Christ in any Age, they would all come infinitely short (tho’ they were all collected into one extreamest Torment) of that Wrath, that Horror, that unconceivable Anguish which the Damned must inevitably suffer every Moment, without any Intermission of their Pains, in Hellish Flames.

What a terrible change must Death then make in one that *fared deliciously every Day*, and was clothed in *Purple and fine Linnen* (his Winter and Summer Garment,) to be stript of all his pleasant things? To be reduc’d to the greatest Extremity, as in one Moment to sink from an Earthly Paradise into a Lake of Fire: After so much Plenty and Abundance, Luxury and Superfluity, to awake in Flames, to want a drop of Water to cool his Tongue. The Poor Man supplicated

cated in vain for Relief from him a little while ago, but now he begs some Relief of the Poor Man. *Father Abraham, have Mercy upon me, and send Lazarus, that he may dip the tip of his Finger in Water, and cool my Tongue. Son, remember, (saith he) that thou in thy Lifetime hadst thy good things, but Lazarus evil things; but now he is comforted and thou art tormented. What's become of his delicate Wines, and various Dishes, his rich Ornaments, numerous Attendants, and all the Particulars that went to accommodate his Pomp and Pleasure, and maintain his Luxurious Living? Now he is dead he lifts up his Eyes in Torment. What a terrible change will it be for one that in this World was Loved, Caress'd, Respected, liv'd in Plenty and Abundance, and wanted nothing to eat, drink, and be merry? What a Change, for such a one to die, and his Soul awake in Torments!*

ments! At the very moment that she leaves the Body, to find she's extreamly miserable, and lost for ever, separated from all the Good she loved and delighted in, and plung'd into an Abyss of unspeakable Misery.

The Remembrance of good things past, will make the Sufferings of Evil to be much more intolerable. There is much of Torment in the Remembrance of their past Enjoyments and Actions: what they have had, and what they have done, and what they have lost: To remember how fair they once stood for Heaven; but forfeited, neglected and despised it: The Remembrance of their past Opportunities which are gone, will be their Torment: If they could never think of the past Mercies of God, or of the Grace, and Love of Christ, that called them to Repentance, and offered them Salvation, it would ease and mitigate a great part

of their Torment: Whereas they shall know, and remember, and think of it; how they were called, advised, and warned: But there was some Trifle which they prefer'd before Heaven: They shall be convinc'd, fully convinc'd, that they deserve all the Miseries they suffer, and have none to blame but themselves: That 'tis just with God to banish them from Heaven, out of the Region of Light and Joy: And this they shall reflect upon, to their unspeakable Anguish; for the knowledge of the Soul will be more clear, and lively, and extended, when separated from the Body: And accordingly, the Passions of the Soul will be more violent and impetuous. Their Eyes shall be opened, and the Vail upon their Hearts removed: Their Sins shall be set in order before them; and they shall know, how much God hates Sin, and what is the Obliquity, Deformity, and Injustice
of

of it: What Opposition to the Holiness of God; and what Ingratitude for all his Mercies, is included in it; with all the other Aggravations of their Guilt; as against Knowledge, Convictions, Promises, &c. And they shall not be able to forget any thing of this; or to free themselves one moment from such thoughts. They shall see nothing, and think of nothing but what shall afflict them. They shall remember for what momentary Pleasures, they lost the Joys of Heaven, and are driven from the presence of the Lord. What plain warnings they once had, but they would not hearken nor consider. As is accordingly threatned, Isa. LXV. 12, 13, 14. *Because when I called ye did not answer, but did evil before mine eyes; Therefore, thus saith the Lord God, Behold my Servants shall eat and drink, but ye shall be hungry and thirsty. Behold my Servants shall rejoyce, but ye shall be ashamed. Behold my Servants shall*
C 4 *sing*

sing for joy of Heart, but ye shall cry for sorrow of Heart, and shall howl for vexation of Spirit.

And in the Extremity of their Sufferings, we read, that *they shall gnaw their Tongue for pain, and blaspheme the God of Heaven because of their pains*, Rev. xvi. 10, 11. You may judge a little of the Extremity of their Sufferings by what we have heard or seen of the Anguish of a Distressed Conscience, when but a Spark of the Divine Displeasure falls on the Soul : how Confounded and Amazed, how Restless and Terrify'd are Men in such a Case? when they shall cry out, *Thy Wrath lies hard upon me : thy fierce Wrath goeth over me : While I suffer thy Terrors, I am distracted, and ready to die.* It is not possible fully to understand, what Fears and Agonies, what Trembling, what Horror, what Despair that Man must feel within himself, who apprehends his Soul is lost,
or

Psalms
lxxviii. 6,
7, 15, 16,
17.
Job xvi.
12, 13, 14.

or like to be lost. For the real Belief of the Immortality of the Soul, with some awakened Apprehensions of God's deserved, threatned Vengeance, when brought home to a Man's own particular case, must needs distress him, and fill him with Amazement. What can you speak to him, or what can be done for him, to give him Ease, any further than you can give him Hope? 'Tis an Evidence that this is little believed and considered, because there are no more who cry out in such Terror and Distress of Soul. But several under the sense of one Sin have been perplexed in Conscience, so as to be in Danger of Destroying themselves, and of being swallowed up in Despair. God can set it on with such a sense of Guilt, that shall rend the Heart in pieces with the most desperate Rage, and none of the Pleasures of Sense, no Musick, no merry Company, no nor the Spirits of Wine, shall

shall be able to stifle the Convictions, or cure the Fears, or silence the Reflections of an accusing Conscience: Which can make a Man so very miserable, as to wish he had never been, or that he might cease to be ; or that he might be any other Creature. Nay, some have wish'd that they were rather in Hell than in their present Horror. And if it may be thus for * one Sin: Oh ! what restless Anguish ? what intolerable Wrath ? what gnashing of Teeth ? what gnawing of Conscience ? what despairing Roarings ? what horrible Torments may every Impenitent Sinner expect, when the whole black, and bloody Catalogue of all his Sins, shall be marshal'd together at once against him, and every one keen'd with as much torturing Fury, as the infinite Anger of Almighty God can put into it, after that he hath with incorrigible Stubbornness outstood the Day of his gracious Visitation ?

X * Mr. Bolton.

tation? If a little Sense of God's Wrath hath such direful Effects in this World, what will it be, when all his Waves shall go over them? Now they may sip a little drop of the bitter Cup; they may taste a little of the uppermost part of it; and they can't live under this; what will it be in Hell to drink the Dregs of that Cup of Trembling?

You may guess somewhat by what *Francis Spira* said in his despairing Anguish, under the Guilt of his Apostasie. "*Oh! that I were gone from hence! Oh! that some body would let out this weary Soul! Never was Man alive, a Spectacle of such Misery! I feel God's heavy Anger; it burns like the Torments of Hell within me; and afflicts my Soul with Pains unutterable. Verily Desperation is Hell it self. — The Damned in Hell, I think, endure not the like Misery. —* He being found in his Mind and Memory, he yet wished

wished to be in the case of Cain,
“ or Judas.— Oh, saith he, if
“ I could but conceive the least spark
“ of Hope in my Breast of a better
“ state hereafter, I would not refuse
“ to bear the most heavy wrath of the
“ great God for two thousand Years,
“ so that at length I might get out of
“ misery—— Oh! that God would
“ let loose his hand upon me! I
“ would scorn the threats of the most
“ cruel Tyrant, and bear Torments
“ with the most invincible Resolution,
“ and glory in the outward Profession
“ of Christ, till I were choakt with
“ the Flame, and my Body burnt to
“ ashes.

You may have now, a wounded Spirit, and an uneasy Conscience, but a plentiful Estate, and company of Friends, and many other things to lessen your burden. The Arrows of the Almighty strike now but one part, and not all: But when all thy Sins shall be set in order before thee, and God shall stir
up

up all his wrath, thy Terroure, Distress and Anguish, without any thing to alleviate or abate it, will be unexpressible, and unsupportable.

Secondly, Let us now consider that both these States of Happiness and Misery are *Unchangeable* and *Everlasting*. The state of *Lazarus* in Blessedness, and of the Rich Man in Torment, were neither of them to be alter'd. *There is an unpassable Gulf fixt by the Eternal Counsel, and irrevocable Decree of God.* That the Damned shall never ascend to Heaven, nor the Blessed ever sink into Hell. The Calamities of the one, and the Felicity of the other shall never cease! 'Tis *Everlasting Life*; 'tis *Everlasting Destruction*. The whole Frame of the Christian Religion is built upon this Truth, That Life and Immortality are brought to light by the Gospel, as to the Blessedness or Misery

Misery after Death. We must re-
 * nounce our Christianity, and throw
 up our Bibles, condemn the Son of
 God for an Impostor, and the Holy
 Scriptures for a Fable, and all the
 wisest men that have ever been in
 the World, as Fools, for believing
 * the Gospel of Christ, if there be
 not two Eternal States, of Blessed-
 ness or Misery after Death. Our
 Matt. xxv. Lord's account of the proceedings
 of the Last Day, and the Issue of
 the Final Judgment is express in
 this matter. And it is called *Eter-*
 * *nal Judgment*, Heb. vi. 2. Not for
 the continuance of its Administra-
 tion, but in regard of the Effects
 and Consequences of it: For tho'
 we know not how long the Day of
 * Judgment will last, yet the Execu-
 tion is to follow, of Eternal Re-
 wards, and Punishments.

*First, As to the Blessedness of
 the Saints. They that would pass
 from us to you cannot, saith Abraham.*

Not

Not that any would chuse for one hour to be absent from God in Heaven, if they might; but upon supposition they would, they cannot. If *Abraham* had desired *Lazarus*, and *Lazarus* had been willing, yet *the Gulf was fixt*: Accordingly we read of *Everlasting Life*, Joh. vi. 27. *Eternal Glory*, *Eternal Salvation*, 40. 47, 51, 54, 58. *an Eternal Inheritance that fadeth not away*, the *Everlasting Kingdom of our Lord and Saviour Jesus Christ*, Ch. viii. 51. Ch. xi. 26. Heb. xiii. 14. *Everlasting Habitations*, a *Continuing City*, a *House Eternal in the Heavens*, *Pleasures at God's Right Hand for ever*. And that they that believe on Christ shall *never taste Death*. That *they cannot dye*, for they are equal to the Angels, who always behold the Face of their Heavenly Father, and abide in the Light of his Countenance. That they shall bear the Image of *the Heavenly Adam*, who should never dye, and by whom at last, *Death shall be swallowed up in victory*.

After

Ro iii. 12.

After millions of Years and Ages, the Felicity of the Saints shall be as far from ending, as when their Souls were first received into Paradise. The Infinite Love of God, the Everlasting Merit of Christ, and the Unchangeableness of the Covenant of Grace, assures us they shall be *Happy for ever*. They shall eat *of the Tree of Life*, in the midst of the Paradise of God ; and be *Pillars in the Divine Temple*, and go out no more. To live for ever in the Light, and Love, and Joy of Heaven ; Oh ! what a Thought is that ! How may it swallow up all our other Thoughts ! If one day's Communion with God on Earth, * be better than a thousand elsewhere ; what shall we think of immediate, *Everlasting* Communion with God in Heaven ? When we shall see him as he is, and love him more than we can now think ; and that not for a Day or a Week, but for thousands and millions of Years, yea

yea for a long and blessed Eternity, that will never be over. For it is an Immortal Inheritance, 'tis an Everlasting Kingdom. We shall reign with God, and with the Lamb for ever. We shall see him, love him, praise him, and enjoy him for evermore. What we shall see and know, will never lessen in our Eye and Esteem: What we shall love, will never cease to be lovely: What we shall praise, will always deserve our praise: And what we shall enjoy, we shall never be weary of enjoying: God shall be *All in All*, to fill every power and capacity of the Soul, that there shall be nothing to incline, nor cause a change.

It is a little thing, to say the Blessedness and Joy of the Saints shall last as many Years, as there has been drops of Rain fallen from Heaven since the beginning of the World: for it shall endure as

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long

long as there is a God in Heaven; and He is the same who was, and is, and is to come, *from Everlasting, to Everlasting*. Our God shall live for ever: Our Saviour will never die; and we shall live for ever, in his light, and love, and likeness; *Blessedness and Eternity shall be united*. How great a thing is this, to say my God and Saviour, and *for ever mine*? Eternal Life is all the World in one word, and more than ten thousand Worlds. To be ever with the Lord; to have an immovable Happiness in the presence of the *ever-living God*; To say, my Portion is sure, and can never be lost. It is *mine for ever*; what a glory is this! Now I may lose my Health, or Credit, or Friends, or Life; but *the Gift of God by Jesus Christ is Eternal Life*. Nothing shall ever separate us from the Love of God in Christ. This is the very Spirit of
Heaven,

Heaven, the Crown of the Blessedness of the Saints: To be for ever the objects of his Infinite Love; to enjoy a Felicity that shall never decay, or be diminished; never be forfeited, or lost. It will rather always encrease; for we cannot possibly know God all at once: New Beauties will still discover themselves in an Infinite Object; and therefore we shall love him more and more, by knowing him more; and so our Joy will continue and encrease, without fear, or danger of a period: But we shall know, and love, and rejoyce more and more, without end. Oh! how imperfectly do our weak and shallow Thoughts conceive of this Blessed Eternity! To be Blessed with the Lord in Glory, and never dye: To rejoyce with Joy unspeakable, and ever to rejoyce: To live for ever belov'd of God, and to be joyfull and happy in

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his

his Love for ever : Oh ! what Hearts have we, that can admit the hopes of this, without a Transport ? without despising all those things that people call *Great* upon Earth, but are ended with us in a dying hour ? *

Secondly, The Gulf is fixt, as to the Misery and Torment of the Wicked. They have no Expectation of Release ; Eternal and Everlasting are joyn'd with the Torments of Hell, as well as with the Blessedness of Heaven. *These shall go away into Everlasting Punishment.* Though their Bodies be held Prisoners in the Grave * till the Resurrection, their Souls are in misery, waiting for their final doom. And at the last day of the World, they shall be found in the same state, as at the day of

* See more on this Head, Reflections on Time and Eternity. Sect. xx.

Death, and then be punish'd with Everlasting Destruction. The terrible Sentence is, *Depart ye cursed into everlasting Fire.* This is the acknowledged Doctrin of the Christian Church in all Ages, and most expressly asserted in the Holy Scriptures. We read of a *Worm that never dies, of a Fire that shall never be quenched, Everlasting Punishment, Eternal Damnation, Everlasting Destruction; the Blackness of Darkness for ever; a Lake that burns with Fire and Brimstone, where they shall be tormented Day and Night for ever and ever, and where the smoke of their Torment ascendeth up for ever and ever.* This Doctrin is very cunningly undermin'd by some, upon the account of their corrupt Principles; and boldly deny'd by others, for the sake of their ill Practices.

The Adversaries of the Divinity and Satisfaction of Christ

would have the Punishment of the Wicked at the Day of Judgment, to consist in * *Annihilation*, a total and eternal Dissolution of their Persons; that they shall be eternally destroyed, and consumed, so as to exist no more.

* *Ignis Eternus in Sacris Literis vocatur, non is, in quo res ei injecta aeternum uritur, nec aliquam consumitur; sed qui ita rem excurit ac consumit, ut illa in Aeternum non restituatur in integram; vel qui tam diu ardet, donec res illa planè & in totum comburatur, ut ex eâ nihil prorsus remaneat. Ita Esai. 66. ultimo. Dicitur de occisis quod vermis eorum non morietur: nimirum sicut vermis, qui in cadavere aliquo nascitur, tamdiu vivit, nec moritur donec cadaver fuerit prorsus absumptum. Vide Marc. 9. 44. Videtur hæc locutio sumpta ex Esai. 34. 9, 10. ubi Propheta divina judicia Idumæis interminatur. Mutabuntur torrentes ejus in picem, & terra ejus in Sulphur, eritque Terra ejus pro Pice ardente, noctu & interdiu non extinguetur: in seculum ascendet Fumus ejus. Crellii Comment. in Mat. 18. v. 8. & Comment. in 1 Cor. 15.*

Ut vero Deus in omnibus justitia tenax est, ita hic quoque super neminem extendet panem meritis ejus majorem. Nulla autem possunt esse peccata tam gravia, quæ sempiternis cruciatibus possent aquari. Wolzogenius in Matth. 25. v. 46. See more Passages of this kind in Bishop Pearson on the Creed, Art. XII. and Dr. Edwards of the Socinian Creed, 8vo. Chap V.

Where-

Whereas the Scriptures sets forth the Misery of Sinners in the next World, under such Expressions as plainly denote the Existence of the Sufferers. Would any one describe *Annihilation*, by being plung'd into a Lake of Fire and Brimstone; where they shall have no Rest Day nor Night for ever? The word *Perdition*, *Destruction*, *Death*, us'd for the Sufferings of the Wicked in another World, do manifestly import extreme Misery, and not Annihilation. God is said to destroy Nations, when he brings great Calamities upon them. An Oppressour may destroy many Persons and Families, and yet is not supposed to Annihilate them. The Prodigal is said to *perish for Hunger*, tho' he were yet alive. So for the Expression of *losing the Soul*; for a Man to lose his Soul, is to perish eternally in the other World, in our Saviour's sense of that Expression;

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pression; *Matt. XVI. 26. What shall it profit a Man to gain the World, and lose his Soul?* The word we render *lose*, signifies to have a Mulf inflicted on him: to lose it in a way of Punishment, to be punish'd in his Soul: And 'tis brought in as an Argument, why a Man should not fear Temporal Death; but lay down his Life, when our Saviour calls him to it: Because if he should save his Life, and yet lose his Soul, as to the other World, though he gain'd as much as can be suppos'd of this World; He would be a miserable Creature, and make a foolish Bargain. To understand the losing of the Soul, only of a Temporal Death, would be to destroy the Argument which our Lord brings it for: yea it would be a Reason against their doing that, which in the foregoing Verse he tells them they ought to do, even lay down their Lives for him. As

As to the Expressions, *The Wrath of God abideth on him*, and Joh. iii. 36. *he shall not see Life*, which are likewise objected; I would ask, How can the Wrath of God be executed, so as to abide on One who hath no Existence, but is Annihilated? Their abiding under Wrath, doth not deny, but suppose their Existence, and Continuance in Being. So of that Expression, *the Chaff shall be burnt up with unquenchable Fire*: for if the burning this Chaff be to consume and annihilate it, why is it by a Fire that cannot be quenched? when it has done its work, it should be put out.

Besides, To suppose the Wicked shall be Annihilated at the Day of Judgment, is to equal all Sinners, as to any Punishment after the Day of Judgment, for one Man cannot be more Annihilated than another. Whereas the Scripture is express, That it shall be more

more tolerable in the Day of Judgment, for some, than for others. Yea this would infer a very unjust *Inequality of Punishment* : for then the case of those who died in their Sins at the beginning of the World, would be very hard in comparison of such as died towards the end of it. Suppose one died the last year, or month, before Christ's Coming, and another that died in his Sins before the Flood ; the former, (I suppose the greater Criminal,) would come to an end of his Sufferings in a very short time ; whereas the other, (and suppose a less Offender,) who died in the beginning of the World, has been suffering the Wrath of God for some thousands of Years. If the Damnation of the Wicked at the Day of Judgment be Annihilation, what account can be given of this *Inequality of Punishment* ?

But

But the *Endless Misery* of the Wicked in another World, is positively affirmed by our Saviour no less than *five times* in *six Verses* of one Chapter; *Mark IX.* 43——48. and in many other places. Not only is *the Fire* said to be *Everlasting*, where they shall be tormented; and so Absolutely Everlasting, as *never to be quenched*: But so certain that it shall never be quenched, that *the Smoke thereof shall ascend for ever and ever*. The Sentence of their Condemnation will never be reversed: Their Condition is never to be alter'd; but their Torments will be endless, and their Misery eternal.

If you believe the Holy Scriptures, and the Gospel-Revelation concerning the Design of Christ's Coming into the World to save Sinners from future Wrath, you will less wonder, that they, who deny the Divinity of Christ, should
endea-

endeavour to put out the Fire of Hell, and make the Eternal Damnation of Sinners a meer Fiction. For what need of the Son of God to come from Heaven, and take our Nature, and dye for our Sins, *to deliver us from Wrath to come* ; if there be no such Wrath to come after the Day of Judgment ? There is reason to fear, that many who hearken to the *Socinian* Principles, as to Christ's Deity and Satisfaction, little know the tendency of their Doctrine. For what can the scoffing Atheist desire more, than to lose his Being for ever ; since an happy one in another World, he does not expect ? If the professed Belief of what the Scriptures so plainly speak, concerning the Torments of Hell, hath no more Influence to restrain men from Sin ; but the World be still so bad, how much worse would it be, if there were nothing at all of this to be fear'd ?

'Tis

'Tis manifest that the Providence of God in all Ages, has made use of this Doctrine to preserve Human Society from ruine, by outrageous Wickedness. And therefore they that would take away this Fence, and deliver Mankind from these Fears, as groundless and unreasonable, do most effectually serve the Design of the Devil, to promote Sensuality and Licentiousness, and turn serious Religion out of the World. For 'tis found by Experience, that the Promise of the Heavenly Felicity does not so much affect us, as threatned Damnation. 'Tis to escape the Latter, men are brought to consider the Certainty and Greatness of the Former: And it is one of the great Motives made use of in the Gospel to restrain Men from Wickedness, and awaken them to give all Diligence to work out their own Salvation; but if they were once set free from

from the Fear, and Belief of Eternal Punishments, one of the most powerfull Restraints from Sin, and Motives to Religion is Remov'd.

But there are Others who oppose this Doctrine, because a Vicious Life hath made it their Interest to do so. They desire to follow their Pleasures without being disturbed by any such Fear, and so would fain perswade themselves, that there will be no such *Everlasting Hell* hereafter: Nay, there be many who have made bold with Conscience, and contracted such Guilt, that if the Holy Scripture be true, they must be undone in another World: And are forc'd to flee to Infidelity, or Socinianism, as a Refuge after Shipwrack ; to make themselves easie, or at least to lessen their Fears, when they think of dying. And who doth not know what a Byass upon Men's Understandings,

standings, Interest, and Inclination will cast? How easily do we believe what we desire should be true; and how hardly are we perswaded of the Truth of that, which in its Consequences speaks Terror to our own Case? But whatever shifts any such may make for a little while, to keep Conscience quiet, they will find ere long to their Eternal Sorrow, all their little Cavils and Objections answered, if they will not *now* consider things in order to their Conviction.

Did they better know *the Evil of Sin*, and the Infinite Majesty and Glory, Purity and Justice, Authority, and Sovereignty of GOD, who is Despised, Affronted, and Disobeyed by Sinners; they would sooner understand the weakness of their Pleas against the Christian Faith. They would not lay so much stress on what they pretend; That they
would

would not serve any of their Enemies in such a manner, if it were in their Power : They say they would not punish any Injuries and Affronts against them, at that Rate, as we suppose God threatens to do. No, surely they ought not: For what is an Offence, Affront, and Injury against a Weak, Perishing, Sinful Worm, compar'd with Obstinate and continued Contempt of GOD? The Glorious and Eternal Majesty of Heaven and Earth? Have you any such Dominion and Sovereignty over your Enemies? Any such Propriety in them, and Right to their Obedience? Can you Challenge that from them, which God may Demand of us? Have you ever obliged them with any such Benefits, as he hath loaded us withall? It is from slight Thoughts of *the Evil of Sin*, against *the Holy Ever-Blessed GOD* that makes us think
it

it hard for GOD to punish finally
Obstinate Rebels, with Everlasting
Wrath. We should rather be
Thankfull that he hath so faith-
fully warn'd us of it, and bid us
to fear him, who is able to cast
Body and Soul into Hell. And
by how much the more ter-
rible and severe such threatned
Punishment is, so much the kin-
der is GOD to give such repeated
warning of it; and so much the
more Inexcusable are Sinners, that
will not consider it, and lay it to
Heart.

'Tis from Ignorance of GOD, *
and how much he is above us,
that they dare talk so boldly of
Divine Justice, and *Goodness*: And
declare that the Everlasting Pu-
nishment of the Wicked is incon-
sistent with *either*, or *both*. GOD
knows better than we, what it is
to be *Just*; and what is Consistent
with his *Goodness* and *Mercy*.
His Word is exprefs and plain
E con-

concerning the State of Sinners, when the Day of Mercy is ended. The measure of Punishment with respect to Crimes, is not to be taken away from the Quality and Degree of the Offence, much less from the Time and Duration of it, but from the Ends and Reasons of Government, to deter men from the Breach of the Law. The greatest Sins may often be committed in a short space of Time, as *Murder*. So that to argue from the Disproportion between Temporary Sins, and Eternal Punishment, will not conclude against the Justice of GOD. Can we think, that God would threaten Sinners with a Punishment, he could not inflict without Injustice? Cannot GOD be Just, and Good, and Merciful, except he save the Wilful and Disobedient, who continue to despise the Offers of his Grace, and persist in their Contempt and Rebellion to the

the very last? Hath he not told us, how far his Mercy shall reach? Thousands of Holy Souls shall know to their Eternal Comfort, that GOD is infinitely Good, tho' he render Vengeance on them, that slighted his Mercy, and died without Repentance? They had a time of tryal: Mercy was offered them: They were entreated to accept it: GOD waited with much Long-suffering and Patience; and often renewed his Calls, and Warnings, and Invitations, to perswade them to flee from Wrath to come: But they would not accept his Mercy in time.

If they plead that the endless Punishment of Sinners doth not answer the proper Ends, and Design of Punishment, *viz.* to reform the Sinner, or to admonish, and warn others against the like Offence. It must be considered, That this is not all the End and
E 2 Design,

Design of Punishment: But that when God hath declared his Will to punish, one great End of that Punishment, is to vindicate his Honour as Governour of the World, that is injured and affronted by the Sins of Men: And there's a great deal of difference between the Ends of Punishment in this Life, which very much respect the Community, and those in another World. And yet even *here*, God as the Governour of the World, may vindicate the Rites of his Honour and Sovereignty, by inflicting Punishment: But in the next Life, they who are punished are Obstinate Offenders, that would not take warning, or be reclaim'd by all the Mercies and Judgments of God, either as to others, or themselves.

Moreover supposing the Immortality of the Soul; and the remaining Wickedness and Impenitence of Sinners; (and Death will

will not change the ill Temper and Disposition of Men's Minds, but they that were filthy and unholy will be still so, as well as they that were Unrighteous and Unjustify'd.) A sinful Soul, if it be Immortal, must needs be unchangeably miserable. He will never Repent; there is no promise of Mercy to encourage it: And therefore, if he shall never die, he must be miserable for ever. And what reason is there to expect, that God should Annihilate those that are incurably Wicked? especially when he has so expressly declared the contrary, and in the same Terms express'd the Duration of the Punishment of the Wicked, as the Everlasting Life, and Happiness of the Righteous. *Of the many that sleep in the Dust, some shall awake and arise to Everlasting Life, and others to Shame, and Everlasting Contempt.* There cannot be Perpetual

Matt. xxv. ult.
Dan. xii 2.

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tual Shame, and Everlasting Contempt, without the Everlasting Existence of the Persons. How can they continue for ever under Shame and Contempt, unless they continue in their Being?

Let us therefore urge this upon our Minds and Hearts, as what we ought to believe, and seriously consider, and therefore instead of replying against God, whose Terrors should make us afraid, and whose Truth endures for ever, let us think of it in time, and put the Questions to our selves, we often meet with in the Scripture, which can never be answered. *Who can stand before him, when he is angry? Can thy Hands be strong, or thy Heart endure, when he shall execute Vengeance? Who can dwell with a Devouring Fire? Who can dwell with Everlasting Burnings? Can You, or You? You, who have lived in Ease and Pleasure all your Days;*
and

and by a sharp fit of Pain but for one half Hour, would groan as if your Hearts would break; could you abide *Everlasting Fire*? An *Everlasting Toothach*, *Stone*, or *Cholick*, or a much less Pain, but suppos'd Endless, is insupportable, what then is Hell! However you may ask *another Question*, which, blessed be God, may be Resolv'd, and that is, *What shall we do to be saved? How shall we escape this Intolerable and Everlasting Wrath?* And this brings me to the *Application*, by Inferences of Truth and Duty.

First, 'Tis then obvious, that *Now or Never* is the season to prepare for *Eternity*, seeing both States are unchangeable after Death. The Gulf will then be fix'd, there is no Possibility for Repentance, or hope of Pardon beyond the Grave; 'twill be in vain to cry with the Foolish Vir-

gins, *Lord open to us*, when the Door is shut. Now you are encouraged to pray for Mercy; earnestly invited, and entreated to work out your own Salvation; and warn'd of your Danger: Now is your time to hearken to good Counsel. Many of you have mispent a great part of your Life past; you shall not live it over again; You are not certain of the Future: You may be in an Unchangeable State e're you are aware; so that to defer it one Week or Day longer, may be your undoing. You have now a Promise of Forgiveness, if you Repent, and the Hopes of God's Grace, if you seek it. You have yet an Opportunity to make Peace with God: This is your accepted time, and Day of Salvation: The Door of Mercy, and of Hope is yet open, but e're long it will be shut, and your State Immutable. *Whateyer is to be done in*
Prepa-

Preparation for Eternity must be *Now or Never*. Now *quickly* or it will be too late; now *presently*, and without Delay, or it *may* be too late. Is he not a bold Man that will venture to deferr, if he believes both States after Death to be Endless and Unchangeable? How can he be satisfy'd to live in such a state, wherein he is as near to *Hell*, as he is to *Death*? You have reason to be Thankful, that when others have been snatch'd away in their Impenitence; *Others*, it may be, of your Companions, and possibly lesser Sinners than you; that you are yet spar'd. You must think him to be *a miserable Man*, who when he dies, shall be miserable to all Eternity: And can you think him *Wise*, who will carelessly put it to the venture, and will not bestir himself to prevent it? Now you have, besides the Call of God's Word, and Providence,
many

many Helps by Friends and Ministers ready to assist you, and the Spirit of God has not yet forsaken you ; but if ye will shut your Eyes, and stop your Ears, and harden your Hearts, and are resolv'd ~~to go~~ on ; Remember you are faithfully, and plainly warned.

Secondly, How valuable a Talent then is *our Time* ? How great a Sin is Idleness, and the mispense of Precious, Irrecoverable Time, on which depends our Eternal Happiness or Misery ? What have we our Time given us for, but to provide for our Eternal State ? If HEAVEN and HELL be great Realities, and no such Insignificant Words as Infidels would make them ; If Endless Joy, or Misery be the Consequent of Improving, or Mispending our Time, how ought we to value it ? Within the compass of this little, uncertain Time, must the great Questi-

on be decided, where we shall have our Portion *for ever*. Doubtless God hath given every Man, sufficient Work in this World for all his Time: And he that is unfit to die, or uncertain of Salvation, hath Work enough to do; and should be ashamed to live, as if he knew not what to do with his Time. Very few consider, that of all their Prodigalities, this of *their Time* is the most impossible to be Redeem'd. And what they would give, when they come to die, for a little of that Time, that they Now are at a loss how to throw away. If any of those who have left this World might have a Time of Tryal again, what different Apprehensions would they have of the value of it. But whether we Believe it or no, Redeem it, or Mispending it; it is not long, ere we shall know and find, how much our present Time is worth.

How

How many young Gentlemen, and Others, live an Idle, Sensual Life, and so in a Continual Course of Sin, against the Universal Law of God, with the forfeiture of his Protection, and their Daily Bread? As if they had no Business in this World to mind, but *Recreation* and *Pleasure*? No God to serve, no Soul to save, or Eternity to provide for? They consider not, that it is not only Whoremongers, and Idolaters, and Drunkards, and Notorious Criminals, but the *Slothful and Unprofitable Servant*, that shall be bound Hand and Foot, and cast into outer Darkness, where shall be weeping and wailing, and gnashing of Teeth.

Matt. xxv.
13.
Chap. xii.
32.

A Life of *Idleness* is contrary to the great Ends of God, both in Creation and Redemption; for every Man is to honour God in the World, and do all the Good he can to others: To provide for
his

his own Salvation, and promote the Welfare of Humane Society; which can never be done by an Idle Life. And Christians are under special Obligation to be a peculiar People, zealous of good Works. Let any Man be as frugal of his Time as he can, and he will find himself advanc'd in Years, before he hath got a Competent Fitness for the Place and Station the Providence of God has put him in; and it may be will arrive to Old Age (if he do not die sooner,) before he hath liv'd to any such valuable Purpose, as by that time he will wish he had done.

I speak not against all *Diversions*, and *Recreations*, which, within the Bounds of Moderation, are needful to keep the Body and the Mind in a due Temper for Service: But too many make that a *Business*, which should be only a *Diversion*, and turn Recreation into

into a *Calling* ; by employing their whole Time in it, which is neither becoming them, as Men, or as Christians. And as to Sports and Pastimes in general, the best of them come so near to Idleness, and the worst of them to Vice, that as the Latter should have no part, the Other should have but a small Proportion of our Time, only as our Health, and fitness for Business does require. For when we come to leave the World, we shall think otherwise of the value of our *Hasty Time*, than now we do. Then you will bitterly lament the many precious Hours you spent in Vanity ; saying,

“ Oh that they might be recall'd !
 “ Oh that the Opportunities of
 “ Mercy, and the Invitations of
 “ Grace that once I had, might
 “ be made me again ! Oh that
 “ God would try me a little longer !
 “ How strictly and seriously
 “ would I employ my *Time* in
 Pre-

“Preparation for *Eternity*? even
“*that Time*, that I was wont to
“spend in Idleness and Folly, in
“Vain Company, and Sensual
“Mirth; in Chaffering for the
“World, or making Provision
“for the Flesh, to fulfill the Lusts
“thereof! But it may be then
“too *Late*.

Thirdly, How Awful a thing is
it, and of how great Consequence
must it be, for any Man *to die*,
and leave this World? Especially
with what Dread should we ad-
mit the Consideration, of the
Change by Death of one that dies
in his Sins? The Apprehension
and Thought of *Death*, with one
of these two Consequences, must
make this Change more Affecting,
Solemn, and Serious to every
Considering Person, than com-
monly it is. We hear of the
Death of many; we follow several
of our Friends and Acquain-
tance

tance to the Grave, One after Another ; we talk of it in common Conversation, *Such a Man is Dead ; such a Woman is Dead ;* such a Relation, such a Friend *is Dead ;* but we do it oftentimes so slightly and carelessly, as if there were no more in it, than that Such and Such were gone a few Days Journey into a Neighbouring County ; or at most, gone beyond Sea for a few Months ! But *'tis a great thing to Die, 'tis an awful thing to be Dead :* Because the Soul must be saved or lost for ever. Such a one *is Dead.* O Sirs ! what is that to say ? What do ye mean by such words ? Why, the Soul of such a Friend or Acquaintance of mine, *is gone to Heaven or Hell.* He or She, whom we lately convers'd with, is *now* unspeakably Blessed, or intolerably Miserable, and shall be so to all *Eternity*, according to what their State and Condition was,

was, when they left this World. ^x
 If we miscarry in this great Affair,
 and don't Die well, do not die
 the Death of the Righteous, we
 are lost for ever. *Death will de-*
termine our Everlasting State. It
 is the way of all Living; the way
 of all the Earth: But it hath two
 Turnings, the one on the Right-
 hand to Everlasting Joy and Blef-
 sedness; the other on the Left,
 to Everlasting Sorrow and De-
 struction. How Serious and Im-
 portant a thing then is it, for any
 of us, for every of us to die, if
 we believe the Everlasting World,
 and the Consequence of Dy-
 ing!

When a Man comes to die,
 and is apprehensive of his Eternal
 State, then he cries out, "Oh
 Fool, and Wretch that I have
 been, to trifle away my preci-
 ous Time; to forfeit all my
 Hopes of Heaven, by forget-
 ting, or contradicting the End

F " of

“ of Life! How madly have I
 “ spent my Days, without look-
 “ ing to the Endless World!
 “ where is now the Gain and Plea-
 “ sure of all my past Folly?
 “ What fruit have I of those
 “ things, which I am now a-
 “ sham’d to review, and am go-
 “ ing to answer for? O that I
 “ I had liv’d in a Wilderness, or
 “ in Rags and Beggery, and ne-
 “ ver seen the Face of those
 “ Companions, by whom I have
 “ been ensnar’d, seduc’d, and ru-
 “ in’d! Oh that God would spare
 “ me a little longer!

How differently do the same
 Truths relish? What other Ap-
 prehensions doth the view of
 Death give us? You may not be
 able upon a Bed of Sickness, to
 stifle or lay aside those Reflections
 on Religion, and another World,
 which now we would urge you
 to admit. Your Thoughts are
 now diverted by fond Imaginati-

ons

ons and Conceits, by false Principles and foolish Hopes, by sensual Delights and Recreations, by Carnal Mirth and ill-grounded Peace, and ensnaring Company: But all these will then have left you, to dwell alone with *your Pain* and *your Conscience*. But how much worse will HELL be, than a Sick-bed. You may have many things to alleviate, relieve, or assist you in this World; but Oh the Change that *Death* will make!

The Careless and Secure, who now fear not the Wrath of God, dread not his Displeasure, value not his Favour, matter not whether he be their Friend or Enemy; who are *Stout-hearted*, and far from *Righteousness*, and under the Power of horrible Presumption, without thoughts of an After-Reckoning, and an Eternal State; who never say, *Where is God my Maker?* but live in a Contemptuous

temptuous Forgetfulness of him;
x yet when they die, their Souls re-
turn to him, *they fall into his*
Hands. They must awake, and
know God, and Themselves.
They shall presently have their
Eyes open, and not be kept in
Quiet by Ignorance, and Forget-
fulness as *now*; but recollect all
their past Sins, with their Aggra-
vations: Remember their past
Mercies, with their Mis-improve-
ment; their past Seasons and Op-
portunities of Grace, which they
have lost: They shall bitterly ac-
cuse, charge, shame, and condemn
themselves, under the actual
Wrath of God, for the present;
with fearful Expectations of com-
pleat and endless Misery, after
the final Sentence of the last, great
Assize. How much better had it
been for such they had never been
born than thus to die, and fall in-
to the Hands of Divine Justice?
Better they had never liv'd in this
World.

World. They shall then think so, and wish so; wish they had never been born to see the Light; or that they had expir'd, as soon as they began to breath; and had their Names enter'd into the Bills of Mortality, as soon as they came into the World.

Such Thoughts as these would rectify our Judgments, cure our Vanity, and help us to overcome the World, and mortify the Flesh; and fortify us with Strength to resist Temptation, and excite us in earnest to provide for *Eternity*. But how few will be perswaded to admit such Thoughts! Men like not to be jogg'd, to be awak'd; they are ready to quarrel with us, for disturbing them; they are angry we will not let them alone, to sleep the sleep of Death, till they awake in the Flames of *Hell*; And then with what an Accent of Sorrow, will it be said? *Lo! this* Psal. lii. 7.
is the Man, who made not God his

Strength! Lo! this is the Man. This is the miserable, deceiv'd Man, that was so wise in his own Eyes, so obstinate in his own Way, who would not be advis'd, and he hath not now a Word to excuse himself, nor a Friend to speak for him, nor a drop of Water to quench his Thirst, or cool his Tongue.

I know very well, *some Subjects* may be helpt by chosen Words, by Figures of Rhetorick, and Affecting Eloquence: But there are *Others*, too great for Words: And this is *one, Of the Unchangeable State of Mankind in another World.* The Thing it self, the Change that Death will make, exceeds all our weak Idea's. No Human Language can express the thousandth part of the Reality of the Matter: As when we speak of the *Blessed GOD*, and his Perfections, his Love, or his Wrath; so of the Blessedness of the Saints;

Saints; and the Intolerable Agonies of the Devils and Damned Spirits; the Subject is too big for our Scanty Words: We can find out none that will fully express the thing *: For what Tongue can utter, or Heart conceive the horrible State of such a forlorn Creature? depriv'd at Death of all Earthly Comforts, and separated for ever from the Joy and Glory, the Light and Comfort of God's Blessed Presence, and the Felicity of the Saints; depriv'd of all Good that others enjoy, and he was once capable of; and never to see the Face of God, but fall under his Vengeance, without any Alloy of Comfort, or Hope to mitigate his Sufferings: Not only banished from Heaven, but sent accur-

* Mr. Blackall, of the Sufficiency of Scripture Motives. 2d Sermon of Mr. Boyle's Lecture for the Year 1700.

sed into Everlasting Fire, with the Devils. No wonder if there be horrible Lamentations, doleful Cries and Screeches, despairing Rage and Fury, when such are made sensible of their Folly, and of their Misery ; sensible of what they have lost, and of what they begin to suffer, and must for ever suffer without Intermission or End : All the Pains and Miseries, and Torments, that any of Mankind, or all of them put together, in all Ages and Generations of the World, did ever endure here upon Earth, if all were join'd and united, for one Man to suffer, will be infinitely less than the Punishment of every Impenitent Sinner after Death. Let us say all we can, and heap up *Superlative* upon *Superlative*, we must speak *Defectively* of the Misery of lost Souls. Let us enlarge our present Thoughts never so much about

about it, there's still a great deal
more and worse, than we can ima-
gine, or fear. The best Orator
upon Earth, yea the highest An-
gel in Heaven cannot describe
it. What a dismal Spectacle then
is it, to see an Impenitent Wick-
ed Creature, upon a Bed of Sick-
ness, without any Concern about
his Everlasting State? gasping
for Breath, unable to live, ready
to pass into another World, un-
der the Guilt of all his Sins, and
under the Condemnation and
Curse of God? The Devils then
wait for their Prey; what a Mi-
serable Portion must such a Man
have, before his Body be Buried,
or put in a Coffin? He passes
into another World, where is
neither Wine, nor Women, nor
Sports, nor Pleasures, nor Friend,
nor Comforter; but falls under the
Wrath of God, Remediless, In-
supportable Wrath: when but a
little

little before, it may be, he had Hopes of Heaven. And certainly, of all the lamentable Surprizes that Human Nature is capable of, there is none so terrible, as that of *the Death of a Presuming, Deceiv'd Sinner*; who is confident of the Favour of God, that he is in the way to Salvation, and shall go to Heaven: For such a One, one Moment after Death, to be seiz'd by the Devil, and carry'd into the place of Torment. Oh dismal Thought! to have the Confidence of a whole Life broken in pieces in one Moment! How terrible to be found at Death, under the Wrath of God, when they would never believe it, nor consider it, till too late! You can now Read or Hear a Sermon of *an * Everlasting Hell*, and of the Misery of

* See more of this. Serious Reflections on Time and Eternity. *Self.* xix.

a Lost Soul, as one can bear a terrible Description of a Shipwreck, who never was at Sea; but it will be quite another thing, if when you expect to be sav'd, you drop into Hell.

O look into the other World! make the Supposition of your own Death, and what is like to follow! Admit the serious Thoughts of it for a few Moments: Retire sometimes on purpose for this. But with how few can we prevail for so much as this? You will not be perswaded to it, lest it spoil your Mirth, damp your Pleasure, make you Melancholly, and Sorrowful; but if you die in Sin, there will be nothing but Sorrow after Death. And in your present Case, I may say, *As the Lord lives, and as thy Soul lives, there's but a Step between thee and Death; between thee and Intollerable, Endless Wrath.* Now if you are
a little

a little awaken'd by a serious Sermon, Book, or Providence, and Conscience begins to trouble you, and make you uneasie, you have many things to divert and quiet it; but hereafter there will be nothing of all this. How little is this believed by such as talk with a seeming Bravery, of laying violent Hands upon *Themselves*: And in case of extream Pain, or any great Disappointment, to put an end to their own Lives, to *dispatch themselves, and die by their own Hands*. Is not this to proceed without the Leave of the great Governour of the World, whose Propriety they destroy, and against whose Providence they Rebel, by such an Act*? But if there be a *Heaven* or *Hell* to follow Death, which the

* That it is unlawful according to Natural Principles: See Mr. Adams's Essay concerning Self Murther. 8vo. newly printed.

greatest

greatest part of Mankind in all Ages, (at least of all Christians ten thousand to one) have believed, how hazardous and destructive is their Folly?

Fourthly, We may hence take our Measures of *Wisdom* and *Folly*, according to Mens Conduct and Care with reference to the other World, and *the two Eternal States* of Mankind. One would wonder how things of so great Moment should be forgotten, and not alwaies in our Minds. Would it not be strange*, if a Man who was to be judg'd to morrow, and receive the Sentence, either of a Cruel Death, or of a Rich and Honourable Estate, should not keep in mind the Business of the next approaching Day, without tying a scar-

* Dr. Spurstow. *Medis.* xliii. *Upon Time and Eternity.* 8va.

let thread on his Finger, to mind him? Is it not strange, that the Infinitely greater things, of Eternal Life or Death, should not be remembred, and thought of, when we know not what a Day may bring forth? Will not the Folly be Inexcusable, as well as the Punishment of Sinners Dreadfull, who shall feel Everlastingly, what they would not be perswaded to fear. Suppose a Man, much desirous of Sleep, and in his perfect Mind, should have an Offer made, of one Nights sweet Rest, on condition to be punisht an hundred years for it; would he accept of Sleep on such terms? And do not they far worse, and make a more foolish Choice, who for the short Pleasures of Sin, will lose Eternal Life, and hazard the enduring of Endless Misery! What is it that makes our Cares and Fears so Preposterous? That we are afraid of a little
Suffering

Suffering here, and not of Hell ?
That we are Anxious about to-
morrow, and Thoughtless of E-
ternity ? That we dread the Light-
ning, and slight the Thunderbolt ?

What Name can be given to
that Folly, for a Man to own his
Soul may be lost for ever, and
yet take no Care to save it ? To
believe an *Everlasting Heaven*,
and yet be at no Pains to obtain
it ? To own the Horror of *God's*
Eternal Wrath for Impenitent Sin-
ners, and yet Live and Die with-
out Repentance ? These are Ex-
travagancies beyond common
Madness, and of more Dangerous
Consequence. What will be-
come of that Man's *Wisdom*, who
is not *Wise* enough to prevent
Eternal Misery ? Who liv'd with
some tolerable Reputation, as a
Wise Man in this World ; and
yet so Dies, as to call himself
Fool for ever, and suffer to all E-
ternity the Effects of his *Folly*.

“ Can

“ Can the World, and all that
“ I shall gain of it, save me from
“ Wrath to come? Bring me off
“ when I appear before the Barr
“ of Christ? Prevent the Sen-
“ tence of Condemnation? or
“ Release me from the Pit of
“ Hell, if I am once sent there?
“ Or will it be any Refreshment
“ in the place of Torment, to
“ think what a brave Figure I
“ made on Earth? How many
“ Hundreds a Year I had; How
“ Large, and Beautifull, Plea-
“ sant, and Convenient a Dwel-
“ ling; How much I was Ho-
“ nour’d; How many Servants
“ to Attend me, How many
“ Thousand Pounds I got, spent,
“ or laid up, or had the Dispo-
“ sal of: Will the Thoughts and
“ Remembrance of these things
“ give me any Comfort in Ever-
“ lasting Burnings? *What’s all*
“ *this to me*, if once my Soul be
“ Lost? Let us then judge Righ-
“ teous

“teous Judgment, and we can-
“not but conclude that is Wi-
“sest, and Best, which will prove
“so at Last.

Not to *Believe* the Eternal Tor-
ments of Hell, after such Clear
Evidence, and Repeated Decla-
ration of the Word of God, is
egregious Folly: But not to *Dis-*
believe them, and yet do nothing
to escape, is more Astonishing.
Who would drink a Draught of
cooling Liquor, if told there is
Poison in the Glass? And yet
Men go on in Sin, and Drink in
Iniquity like Water, though they
are told the Wages of Sin is Eter-
nal Death. All the Pleasures of
many Years in a course of Sin,
cannot compensate for a Man's
Burning in a Furnace at the End
of that time, though but for four
and twenty hours: How is it then,
that the repeated Threatnings of
Everlasting Destruction, should
not weigh more to keep us from

Sin, than the Gain of a little Money, or the pleasing a Friend, or gratifying an Appetite, in the short Enjoyment of a forbidden Pleasure? Who would chuse to to be treated like a Prince, or a King, for one Day, or Week, or Month; if he knew he must at the end of that time be rackt and tortur'd to Death, and finish his Days in Exquisite Torments? And what is this in Comparison of Dying the *Second Death*?

Suppose that *Origen's* Opinion should be true, * That Cursed Souls should have a Period to their Tortures, after a *Thousand Years*, would it not be madness to chuse the Pleasure, or Wealth of a few Years now, (with Danger, Trouble, and Uncertainty,) and for this to endure the Flames of Hell for a *Thousand Years*?

* *Bishop Jer. Taylor. The Foolish Exchange, Sermon. XLX.*

When

When no Man hath Pleasure for a Hundred Days together, without some intervening Trouble; or at least a Weariness and Loathing of the Pleasure. A Thousand Years is a long while to be in Torment. We find a Fever of one and twenty Days to be like an Age in length: But what's that to the Duration of an Intolerable Misery; *for ever* in the Height, and *for ever* Beginning? When ten thousand Years shall have spent no part of its Term.

The Comparifon of this Life with the other, of *Time* with *Eternity*, whether in Happinefs or Misery, is of fo much Moment, and Ufe; may ferve to fo many Excellent Purpofes, and produce fuch wife Thoughts and Reflections, that I wifh we would confider the one and the other, more ferioufly and frequently: How little a while we are to abide here; and that after Death, we muft

abide for ever in *Abraham's Bosom*, or in Torments; with God in Endless Glory, or in Everlasting Fire, with the Devil and his Angels.

Oh think a little, how Inconsiderable a thing is the longest Life of Man on Earth compar'd with an *Everlasting Duration*! The *Psalmist* tells us, *Psal. xxxix. 5, 6. Thou hast made my Days as an Hand's breadth, and mine Age, (my Life, my little Time on Earth) is as nothing unto thee; compar'd with thy Duration, which is without Beginning or End.* Old *Jacob*, when he had pass'd one hundred and thirty Years, saith, *Few and evil are the Days of the Years of the Life of my Pilgrimage.* What was that to *Adam's* nine hundred and thirty Years, after his Creation in full Strength and Maturity? or to *Methusaleh's* nine hundred and sixty Years? But what a Moment

is

is that to the Divine Eternity !
*A thousand Years, in thy sight, are
but as one Day ; or as Yesterday
when it is past, Psal. xc. 5, 6.* If
it had been said, ten thousand
millions of Years are but as a Mi-
nute, it had been as true. Ac-
cording to this Computation, *a
Thousand Years as one Day ;* sup-
pose a Man had been born above
five thousand Years agoe, he is in
God's sight as one born *five Days*
agoe. If the first Man were now a-
live, he would not be *six Days* old,
by that Reckoning. And by the
same Account, he that hath liv'd
in the World *sixty two Years* hath
liv'd but *an Hour and half* : And
he that was born *forty Years* a-
goe, is but as if he came into the
World *this present Hour*. Yea, e-
ven as *a Watch in the Night* : A
thousand Years in God's sight, is
but as two or three Hours : And
so *threescore Years* is but as *five
or six Minutes*. But ten thou-

stand millions of Years in Comparison of GOD's ETERNITY, are less than one Unite, one Minute. How awful and useful may it be, to make the Comparison between the longest Life, and Eternity ?

Upon the whole, who would not pray with *David*, that God would teach him to number his Days, and value his little Time, so as to apply his Heart to Wisdom, that he may walk *in the way of Life, that is above to the Wise, and depart from Hell beneath.*

PROV. XV.
24.

Lastly, How unspeakable a Hazard do they run, who delay their Repentance, especially to the last Hour, to a *Death-Bed* ? Have they any Assurance they shall not die *suddenly* ; but be warned by Sicknes? How many are dispatch'd to the Grave and Hell, in the midst of their Hopes
of

of living to Repent hereafter ?
The true reason of deferring it
to hereafter, is not because they
intend to begin *then*, but because
they have no mind to begin *now*.
And unless They be then in a
better mind than at present,
which by adding Sin to Sin is un-
likely, they will be for deferring
it still, even to their last Sickness.
But do they know what kind of
Sickness their last shall be ? What
if it be not a surprizing Apoplexy;
yet in a stupid Lethargy ; or, a
Raging Fever, they will have no
Opportunity, or Leisure to Re-
pent ? And if they should, they
may not apprehend any Danger
in their present Sickness, as if it
would end in Death : Or they
may not have the Grace (which
they have so often forfeited,) to
employ that time to so good a
Purpose.

The common pretence, is
the Example of the *Thief on the*

G 4 *Cross,*

Cross, that he upon a short Prayer found Mercy at last, and was promis'd an Admission into Paradise that very Day : But think a little how extraordinary that Case was, as to *the Time of it*, when our Lord was Dying for Sinners; then to give such an Instance of the Royalty of his Grace? The like Season can never happen again : And there is but *this one Instance* mention'd in the whole *Bible*. Besides the manifest Proof which he gave of his Conversion, as to Repentance, Faith in Christ, Love to him, Charity to his Fellow-Sufferer, and the extraordinary Prayer which he made to Christ, notwithstanding all manner of Discouragement, from what he saw, or heard at that time; makes his Case to be very different, from the ordinary Condition of Men upon a Sick-Bed,

First,

First, As to any thing he saw : What was there as to outward Appearance , that represented Christ as the Son of God, and the King of Glory, while he suffered as a Criminal ; hanging on a Gibbet, or a Cross, between two Malefactors ? (And in the midst of them as the Chiefest of the three.) What Relation could this poor Man see between these Sufferings, this Ignominy, this wretched Death ; between the Outrages, Reproaches, Scorns and Curses which he endured, and his Glory and Divinity, his Power and his Kingdom ? And yet he owns him for his Saviour, tho' under the same Condemnation with himself. He sees him nailed to the accursed Tree ; and yet prays to him, as if he were upon a Throne. He beholds him suffering a Cruel Death, and yet adores him as Lord of Glory.

Have

Have we found such Faith in *Israel* ; or amongst Christians? even among those of Christ's own Family, who have heard his Heavenly Doctrine and seen his Miracles ; and had enjoyed Familiar Converse with him? Yet they forsook him, when he comes to be crucify'd. But here's a poor Penitent, who beholds him on the Rack, despised by his own Country-men, condemned by the *Romans* and *Jews*, rejected by Men of Learning, Credit, and Authority ; and Calumniated and Reviled by a multitude of By-standers: Yet owns Him for a *King* ; speaks of *his Kingdom* elsewhere ; and ventures his Soul on his Power and Grace to make him Blessed after Death, tho' he saw him expire, and die in his view, and before his Eyes.

O amazing Instance of a Divine Faith! when there was so much to be seen at that Time to discourage

discourage it. But neither the Face of Authority in his Condemnation; nor the cry of the Common People for his Crucifixion, nor the Scorn of the Chief Priests and Rulers, nor the Jeers of his Fellow-Sufferer, nor any the least Jealousie of his being unable to save him, could stop his Mouth: but by a most vigorous Act of Faith he pours out this Prayer with his last Breath, *Lord, Remember me when thou comest into thy Kingdom.*

Let us think a little, what could this poor Penitent behold, in our Dying Saviour, that should make him believe, that his Remembrance of him could avail him in another World? What was there in Appearance, for which he should take him to be the Son of God, or so much as an Innocent Man? Was there any thing to an Eye of Sense, that did bear Testimony to the Dignity

nity and Excellency of his Person? Could the Majesty of his Countenance demand Reverence and Respect? was not his Face disfigured? What Royal Purple was there; but that of his own Blood, which trickled down from his Wounds? What Symptoms of his being Lord and *King*; that he should think him to be such in Reality, while the *Jews* and *Romans* call'd him so in Scorn? What Crown had he on his Head, but one of Thorns; which was put on him as a mark of Infamy, and not as a Badge of Honour; not as a Royal Ornament, but as a Token of Reproach? In the Judgment of Sence, what Treasures had he in his Hands to dispose of; when both his Hands were pierc'd, and fastened to the Gibbet with Nails? If he be a *King* in the other World, where are the Cherubims and Seraphims, the Angels and the Heavenly Host,

Host, to make up his Retinue? If he be a *King*, where is his Crown and Scepter? his Guards and Train of Attendants; when his own Disciples left him; and his Cross was encompass'd with rude Soldiers, to prevent his being deliver'd, if any should attempt it: And to render his Sufferings the more publick and shameful; and yet by the Power of a Divine Faith, he cries out, *Lord, remember me, &c.*

Secondly, Tho' he saw nothing that was Royal and Magnificent like a *King*, to encourage his Faith and Prayer, yet 'tis probable he might hear something of that Nature: But if we reflect upon the History of his Passion, we find no such thing. What Words did he hear him speak upon the Cross, that might discover him to be the *Messiah*; or but an extraordinary Person? He heard him say, *I*
thirst;

thirst ; but was such Weakness and Infirmary agreeable to one that was the Son of God ? Could he be thought able to dispose of the Kingdom of Heaven, that needed a little Water to quench his Thirst ? He heard him say, *My God, my God, why hast thou forsaken me ?* But could he judge him to be the beloved Son of God ; and yet hear him thus complain, of his being forsaken ? He heard him say, *Behold my Mother* : But how could he think that the King of Heaven, and Lord of Glory was born of a Woman, his own Creature ? What, in short, did he hear, or see, that might encourage him to believe, that he was able to dispose of the Heavenly Kingdom ? And yet he desires to be remembered by him as the Sovereign of it. What then can we think, or say as to his Case, but that he was taught of God, by the Holy Spirit, enlightened

lightened into the Mystery of the Cross, as the way to the Crown; and perswaded, that this was the true *Messiah*, who was to be numbered with Transgressors, and wounded for Transgressions, and to make our Peace by his own Blood. His Senses, you see, could not help his Faith in this Case.

Thirdly, Let us further consider the Excellency of his short Prayer; and how different from the common *Lord have mercy*, of dying People after a wicked Life: *Lord, remember me when thou comest into thy Kingdon.* The Matter, Manner, and all the Circumstances of his Request, are very Extraordinary. He does not beg to be deliver'd from his present Pain. He prays not to be sav'd from that shamefull Death. He requests not to be taken down from the Cross. That the Nails might be pluckt out of his Hands and

and Feet : Or that his sense of Pain might be mortify'd ; or his Sufferings shortned : That he might not feel his Torments at all ; or but for a little while. No, he seems to have no Concern about the Sentence executed on him in this World ; but begs that Christ would be kind to him in the next. *Lord, remember me, &c.* Is this the Voice of a Malefactor ; or the Faith of a Disciple ? A strange Request, from such a Person, at such a Time ; to our condemned, crucified, dying Lord ! That a Criminal, under the Sentence of Death, should make such an Address to one that suffer'd as a Malefactor too ! and venture his Eternal State on his Power to save him ! By begging to be remembered of Christ in his Kingdom, he owns his Ability to save him ; and that notwithstanding the shamefull Circumstances of his

Humili-

Humiliation, he was a Glorious King. Hereby he testifies his Hope, and Expectation of a future Blessedness after Death; and in this Prayer professeth his Belief of it, in the midst of Tortures, in the midst of Calumnies, in the prospect of Death, before a vast Assembly of Scorners. He is not discourag'd, but speaks it aloud before them all, not caring who heard him: *Lord, remember me when thou comest into thy Kingdom.* He was not scandaliz'd at his reproachfull Death. As if his Eye had been fixt on his Resurrection, Ascension, and Glory: And therefore talks of being remembred by him, as one who had Power to save him, and who was to be the Judge of quick and dead. *Lord, remember me, &c.*

Which way soever we view *this Prayer*, it is admirable, and astonishing. How weighty is the

H Matter?

Matter? How copious, full, and significant the Sense of every Word? And yet how humble and modest the Expression? I say how *modest* the Expression! *Lord, remember me: i. e.* Lord, I can presume to crave nothing higher, nothing greater, nothing more of thee, than a *bare Remembrance*. O Lord, I beseech thee remember me; and I leave it to thy Pleasure to determin how, in what Manner, and to what Purpose, thou wilt remember me: He acknowledgeth the *Wisdom* of Christ, as fittest to chuse what Favour to grant him: with a Sense at the same time of his own Unworthiness of any; and owns the *Mercy* of Christ, as able to overlook that Unworthiness; and that he had *Power* to grant and confer the Blessedness which he prays for.

Lord, remember me when thou comest into thy Kingdom, i. e.
 Lord,

Lord, Remember to receive my
departing Soul: Remember to
shew Pity to a dying Creature,
that now, more than ever, needs
it. " O Lord, I am passing into
another World, my Joynts are
stretched, my Heart pants, my
Breath grows faint, I am even
ready to dye: But my great
Request, my earnest, my only
Petition now is, that thou
wouldest Remember me when
thou comest into thy Kingdom.
" Lord Jesus, this is what I most
humbly beg, that whither thou
goest, I may go. That where
thou shalt be, I may be. That
I may have a Place with thee
in Paradise. That I may be
with thee in the other World:
" *in thy Kingdom.* That then and
there thou wouldest remember
me; and be gracious to me,
and mercifully receive my Spi-
rit. Accept me now in the A-
gonies of Death; and remem-

“ ber to acquit and own me af-
“ ter Death, and let me dwell in
“ thy blessed Prefence and King-
“ dom for ever.

Something of all this seems im-
ply'd, and comprehended in his
short Prayer, *Lord, remember*
me, &c. Upon the Considerati-
on of the whole, can any Encou-
ragement be juſtly taken from this
Example, for Men to delay their
Repentance and Conversion to
God till Old Age; or a Sick-Bed,
and the Approaches of Death.

As we have ſeen how extra-
ordinary this Prayer was, we
read how effectual it was alſo !
How ſpeedily did he obtain a
gracious Answer, for our Lord
tells him, *This Day ſhalt thou be*
with me in Paradise. Nothing
can match or parallel the won-
derful Grace of this Prayer, but
the Kindneſs and Bounty of our
Lord's Answer ; *This Day ſhalt*
thou be with me in Paradise. He
craves

craves a Remembrance of him, but our Lord promises him present possession: He begs a Favour, as of one that was Absent, *Lord, remember me, &c.* but Christ assures him, that he shall that very Day be present with him in the Happy Receptacle of Holy Souls departed. *This Day shalt, &c.*

There is no ground then from the Case of *the Penitent Thief*, for any man to count much upon future, dying Repentance, because *His* was Effectual, and Accepted at the last Hour.

I grant, the Promises of Forgiveness are made to Repentance, to Confession of Sin, and Resolutions of forsaking it: But I fear it is not enough consider'd. That what we read of this in the New Testament, doth especially concern * *New Converts* to Christia-

Traité des Sources de la Corruption, qui règne aujourd'hui parmi les Chrétiens, 8vo. Amst. 1700. partie 1. §. 6. Le Renvoy de la Conversion.

nity, who were brought to confess the Christian Faith, and offer'd themselves to be Baptized. Professed Repentance was requir'd of the Gentiles, on their first Entrance into the Christian State; and therefore *Repentance* is mentioned amongst the *Fundamentals*, which the *Catechumens* were to be instructed in before, and in order to Baptism. With this they were to begin the Christian Life: But for Baptized Christians, they are obliged to all holy Conversation and Godliness. And is there no hazard for Christians to think to Finish where the Pagans were to begin? to think to enter into Heaven by the same Door, by which the Heathen entred into the visible Church?

Heb. vi. 1,
2.

• I deny not *the Possibility* of a true and saving Repentance at last, for who can limit, or set bounds to the Free Grace of God; but

but certainly a *Death-bed Repen-*
tance is a very Deceitfull thing.
Who can be assured that it is
safe in it self? or know that God
doth accept Mens Repentance,
and Sorrow for Sin, after a Sin-
full Life, when they can Sin no
more? That instead of a whole
Life of Obedience to God, he will
at last accept a few forced Tears
and Prayers, with some fair Pro-
mises and Resolutions to live well,
when the Men are Sick, and must
Die, and can live no longer, to
sin as formerly, if they had ne-
ver so much a mind to it? 'Tis
almost as reasonable to * expect
that the Sun should cross the or-
der of Nature, and rise in the
West, as that the Son of Righ-
teousness should arise with Heal-
ing in his Wings upon an habitual
obstinate Sinner, at the last Hour.

* *Dr. Bates of Spiritual Perfection. Chap. XI.*

There needs an Extraordinary Grace , if their Repentance be true , to render it Comfortable to the Dying Penitent. For tho' we must follow a Judgment of Charity , yet God onely knows whether the Heart be changed, and whether the Life would be, if the Person Recovered. We have seen many seem Penitent and Devout upon a Sick Bed , who after they have been unexpectedly restored to Health, have plainly proved their Repentance was not unto Life. I may express this in the Words of a * Great Man. " Though Sincere
" Repentance at last be possible,
" it is almost impossible for the
" Party himself, much more for
" others, upon any good ground
" to judge when it is Sincere.
" God who knows the Hearts

* Archbishop Tillotson on Eccles. viii. 11.
Of God's Long Suffering. Sermon. VIII. Vol. VII.
" of

“of all Men, only knows the Sincerity of it. I have therefore
“no great Opinion of that extraordinary Comfort, which some
“have upon a sudden Repentance for great Crimes, because
“I cannot discern any sufficient Ground for it. I think great
“Humility and Dejection of Mind, and a doubtful Apprehension of their Condition,
“would much better become them; because their Case is really so very doubtful in it self:
“Let them exercise as deep Repentance as possible, and bring forth all the Fruits meet for it, as are possible in so short a time: And for the rest, humbly commit themselves to the Mercy of God in Jesus Christ.
“Let them imitate, as near as they can, the Behaviour of the *Penitent Thief*, the only Example the Scriptures have left us
“of a late Repentance that proved

“ ved Effectual. He gave the
 “ greatest Testimony of his Re-
 “ pentance ; but we don't find
 “ in him any signs of extraordi-
 “ nary Comfort, much less of
 “ Confidence: But he humbly
 “ commended himself to the Mer-
 “ cy and Goodness of his Savi-
 “ our, saying, *Lord, remember*
 “ *me when thou comest into thy*
 “ *Kingdom.*

This may primarily refer to the Case of Criminals, condemn'd to Death by the Civil Magistrate, but is applicable to any Man's sudden Repentance upon a Sick-Bed, after a Wicked Life. It must needs be *uncomfortable*, because 'tis so exceeding *hazardous* and *doubtful*.

Exhortation, under two Heads.

First, Labour to be establish'd in the Belief of these Truths ; and to be suitably affected with them.

them, *viz.* These Important Truths of *the two Eternal States*. That we may soundly Believe, and seriously consider them. The Influence upon our Affections and Practice will be according to *our Faith*. Doubtless if we had such a certain view, such a clear Apprehension of the great things of the other World, as the Christian Faith may give us, it would break the Snare of most Temptations from Earthly things. If we did *indeed* believe the unspeakable Glory of *Heaven*; and the Intolerable Misery of the Wicked in *Hell*; and the *Eternity* of both; as we believe, and are persuaded of the Truth of what we see, and feel, and know by our our Senses. Let us then consider, whether these things are true, or no; and apply them to our selves. Let us not apprehend the *Distance* to be very great between the present Pleasures of Sin;

Sin ; and the threatned Sufferings of another World ; for how short and uncertain a thing is the Life of Man ? Let us not think it will be only the miserable Portion of a *few* ; when we have so much reason to think, that but *very Few* will be Eternally saved ; in *Comparison* of the many that will perish. Let us not think in General, that this Misery is only for such, who are *greater Sinners than we* are. For if Hell were open to our view, we might see such there, as once thought themselves, in as fair a way for Heaven as we : And when they left the World, it was as little thought by their surviving Acquaintance, that they were Damned, as it would be supposed of us, if we should now die.

Let us not delude our selves by a Foolish Thought, as if the Judgment-Day was a *great way off*, and the Sufferings of the Wicked are not to be compleat
till

till after that: For when the Wicked die, they are deprived of all they lov'd, for ever separated from the Objects of their Affections; and awaken'd to review their Sins, and understand their Folly. They Remember the Grace and Glory they have despised; the Happiness they wilfully rejected; and all the Means and Helps they once had to escape Damnation. And so their own Conscience must needs accuse, condemn, and reproach, for their Wilfulness, and Obstinacy: That they were warned to flee from the Wrath to come, and they were offered Heaven, and Eternal Life: That they were urg'd again and again, not to lose their Season of Mercy, and Day of Grace: *That they were entreated* in time, to consider the things that belong to their Eternal Peace, &c. And must they not then suffer terrible things in the State

State of Separation, under the Lash of a Condemning, Immortal Mind, without any Hope of escaping the Tribunal of their Judge, or of avoiding, or deferring the Execution of his terrible Sentence? How dreadful must it be, to lose the Favour of God for ever, and lie in Torment under his Wrath, with the weight of this killing Thought; "That this is the Effect of my own Madness; the Fruit of my own Choice; 'tis a Rod of my own making; 'tis Misery of my own procuring: I have undone, and destroy'd my self?

And some will be able to say further: "I was convinc'd of Sin, and resolv'd to turn from it. I had many Struglings of Conscience, and many Breachings of the Divine Spirit: I did begin to seek after God: I was almost perswaded; there was a time, when I was not
" far

“ far from the Kingdom of God: -
“ But I return'd again to Folly,
“ and harden'd my Heart. I had
“ Knowledge, I had Time, I
“ might have had Assistance and
“ Helps, of many sorts; I had
“ repeated Warnings; I was
“ faithfully admonished; and
“ for some time I profess'd Re-
“ pentance; I confess'd Sin; I
“ wept for Sin, I pray'd against
“ it: I went so far as to own my
“ Baptism, and enter into So-
“ lemn *Covenant* with God; and
“ renew it at his Table: But I
“ lov'd my Sins and Lusts, and
“ quickly broke all these Bonds,
“ and harken'd to my old Com-
“ panions and Acquaintance, and
“ was worse afterward than be-
“ fore.

Let us think often with our
selves, How certain is the Blef-
sedness of the Saints? How inevi-
table and intolerable the Misery
of Sinners, on whom the Wrath
of

of God shall abide? Be not de-
ceiv'd with the foolish talk of In-
fidels, who are undone for ever, if
the Holy Scriptures be the Word
of God; I say, *for ever*, (as hath
been prov'd from the Old and
New Testament) without Re-
lease, or Period. *Abraham* did
not go about to comfort the Rich
Man in Hell with any such false
Stories; That after he had suf-
fer'd a while, he should be Re-
leas'd: But tells him, *the Gulf*
was fix'd. This will be the kil-
ling Accent of their Sufferings, to
have no Hope of End; but after
having suffer'd as many Millions
of Ages, as there are Sands on the
Sea-shore ten thousand times
told; yet an *Eternity* of Suffer-
ings is still to come: After ha-
ving endured Torment, for as ma-
ny Millions of Years and Ages,
as there be drops of Water in the
Ocean, yet not one Moment
nearer the End of their Torments.
The

The Continuance of their Misery shall not be measur'd by Time; but by the Immutability of Divine Justice, and the boundless Abyss of Eternity. 'Tis the *second Death*, (not the turning our Souls and Bodies into nothing,) but such a Death, by which they may be *hurt*. They that die that Death shall be hurt by it, which could not be, if they were to be Annihilated: *A Lake burning with Fire and Brimstone, is the second Death.*

Rev. ii. 11.

Rev. xxi.

8.

A Death without the Power of Dying; and yet with the perpetual Desire of it, whose Sting can never be taken out. Whose Terror is as Everlasting, as the Joys of Heaven. There's nothing of Life remaining in this Death; but the Sense of Misery, and the Knowledge of that to be Endless. And that this Dark Night shall never be succeeded by the Light of any Morning. They shall e-

I.

ver

ver live, to be ever miserable; to feel Torments unto Infinite Ages, to a boundless and never-ending Eternity. They shall wish, and endeavour not to be; and yet subsist, and not die. Always suffer without ever ceasing to live and suffer. *Rev. ix. 6. They shall seek Death but not find it; Death shall flee from them.* They shall never be able to say, *the Bitterness of Death is past*: It will be Wrath to come after numberless Ages. These are terrible things to hear of, but how much more to experience. What Heart can endure these Thoughts, without Fear and Trembling? Who for the Pleasures of Sin for a season, would hazard the enduring this endless Wrath? Better to suffer all the Pains and Miseries we are capable of in this World, for a thousand Years; than the Pains of Hell for one Hour. But to endure them *for ever*; without Hope of
End!

End! this sinks the Soul under Anguish and Despair, that none of our Words or Thoughts can reach.

Oh *Eternity! Eternity!* Is it true, or can it possibly be false, after so many express Scriptures to assert it? that there will be no Period to the Misery of Sinners: That the Fire shall burn to all Eternity: That the Worm of Conscience shall gnaw for ever: The Truth of this would suppose it an unspeakable Favour, to be releas'd after a Hundred or a Thousand Years; after a Million, or ten thousand Millions of Years and Ages. To have any Hope of an End 'twould be some support: But this word *Never, Never* End, will make the Damned Rage, and Roar with Anguish: There is not so much as a Possibility of Deliverance to fasten their Hope upon. 'Tis *Everlasting Destruction*: The Gulf will

be fix'd; the Bridge will be drawn; the Door will be shut; every Anchor of Hope broken: 'Tis *for ever*; it is to all *Eternity*. Oh think of it, as not more *Terrible* than *Certain*!

Oh that I could perswade you, to Believe, and Apply these things to your selves. That under the Profession of Religion, with so much Light and Knowledge, you may not be undone, by *Inconsideration*. For if we would but think a little, what *Eternity* is; and consider the Difference between Heaven and Hell, it must needs have some Effect. If there were only a *Possibility* of the Truth of things so vastly Great and Important, (tho' we had no certain Revelation,) it should be enough to deter us from Sin, and awaken us to utmost Diligence to prepare for another World. He is not reckoned a Wise Man for the World, who lays up nothing

thing against Old Age when it is in his Power, tho' it's *possible* he may not live to be Old: But having such Assurance of Eternal Life; and the Blessedness of the one State, and the Misery of the other, being so unspeakably great; how should our Minds and Hearts be intent upon what relates to that World, more than upon the Affairs of this? Oh beg of God to strengthen your Faith, and fix the Consideration of these things on your Minds and Hearts. One would wonder that Men can sleep, and wake, lie down, and rise, and go from Week to Week about the Affairs of their Calling, and the Business of the World, as if there were no Truth in any thing of all this; or no Danger of their losing Heaven, and falling under the Sentence of Condemnation! What can we say to it, that professing to believe a *Heaven* and *Hell*, we yet live as

if we were certain there was *neither*? We walk with the same Security, Peace, and Joy, in the way to *Hell*, as if we were persuaded that all that is said of it were only a Romantick Story. We lose the Kingdom of God with as much Indifference, as if we believ'd nothing of it. Methinks the very Name of *Eternity*, with Men of any Faith, or Reason, should blast all the Beauty and Glory of this World; and weaken the Force of the most Powerful Temptations. Methinks one Thought of *Eternity* should awaken, quicken, and make us serious, when we are most cold, dull, or sleepy. To be for *ever, ever, ever* with the Lord in Glory, or under his most heavy Wrath: What Words are these! what Things? what Thoughts are these! Shall I not reflect, and enquire, which of the *two* is like to be *my Portion*? What if I should

should die suddenly, in the State I am now in, will my Immortal Soul be lost or sav'd? Am I a Stranger to Faith and Regeneration, unreconcil'd to God, in a state of Damning Ignorance and Unbelief? or what Evidence can I give of *Repentance towards God*, and *Faith in our Lord Jesus Christ*?

If the Blessedness of *Heaven* will not draw me, let me sometimes try the Thoughts of *Hell* to awaken my drowsie Soul: Let me not fear to make use of that Motive, to work upon my Fear; even *our* Heb. xii.
God is a Consuming Fire. Some ^{29.} weak and deceiv'd People suppose it legal, and below the Spirituality of a Christian, to preach, or think much of *the Damnation of Hell*: But they consider not, that the Punishment of Sinners in another World, is oftner threaten'd, and more largely describ'd in the *New Testament*, than in

the *Old*. Our Saviour has said *more*, of an Everlasting Hell, than all the Prophets: And therefore to dislike, or condemn this Help, to work upon our Fears; is ineffect to make themselves wiser than GOD, more Evangelical than *Jesus Christ*; and more Spiritual than *St. Paul* and the rest of the Apostles,

But the most are loth to apply such Thoughts for another Reason, for fear of the Sentence their own Conscience will pass upon them now, rather than of the Condemnation that God will inflict hereafter. Such Truths, if admitted to be certain, and apply'd to a Man's particular Case, who lives in Sin, would disturb his Peace, and damp his Pleasures; would chill, and cool his Carnal Mirth; would check his pursuit after fleshly Lusts, and turn his foolish Jollity into Melancholy Darkness. He can't think

think of such things, without a sad misgiving Heart. Even they that seem to despise, and deny all this, yet owe all their Peace to their *not thinking* of it. For notwithstanding all their false Courage in Company, they tremble when alone. If they dare think of Death, and another World in the Darkness of the Night; they find by their own Thoughts, that the Candle of the Lord within them is not extinguished.

Secondly, Let us follow the Counsel of *Moses* and the *Prophets*, of *Christ* and *his Apostles*; I mean, let us hearken to the Word of God in the Holy Scriptures, if we would not come into this place of Torment, but have our Portion in *Abraham's Bosom*. This I gather from the Close of this Parable. The Believing Consideration of the two Eternal States would engage us to this. It is simply'd

ply'd methinks in the Desire of the Rich Man in Torment, to prevent his Brethren's falling into the like Ruin; (by his sending one into the other World to convince them,) that the not believing or considering a future State was that which was like to undoe them. They did not live according to the Word of God, because they did not believe or consider the other World. He thought there was so much strength in this Argument of *Heaven* and *Hell*, to bring Men to Repentance; that he did not question, but it would prevail on his Wicked Brethren: If one went from the Dead, and told them what he suffered; and what would be their sad Condition hereafter, if they did not now prevent it. Doubtless he thought as to himself, that if he had been permitted to live again, he should have been another Man, and liv'd

liv'd another sort of Life; and so concluded, that they would also, if they did but believe the two Eternal States; and that if one came from the Dead, they would believe it.

We have commonly the same kind of Thoughts, that such extraordinary means would prove effectual: But *Abaham's* final Answer to the Rich Man's Request, tells us our mistake; that *if we believe not Moses and the Prophets, neither should we be perswaded, tho' one came from the Dead.* The Ordinary means, by the Word are sufficient for our Conviction; and they that will not by them be perswaded, do *unreasonably*, and in *vain* desire Extraordinary. I say *unreasonably*, for it would destroy the End and Efficacy of Miracles, by the two great frequency of them; and make God's Almighty Power to become Cheap, if at every turn, it were to

to be thus employ'd, for the satisfaction of every man's Doubts and Scruples. There is almost the same Reason, why Miracles should not be so common ; as there is, why there should be Any at all. And it may be we deceive our selves in thinking we should be *certainly* perswaded, by such a Miracle. If One might come from Heaven with the Light and Glory of the Lord shining in his Face, and speak of the Pleasures, Honours, and Felicity of the Saints above : We think that then we should believe what is said of *Heaven*. Or if One of those miserable Creatures that are past Hope, should appear in some frightful Shape, Roaring and Yelling under the Wrath of God, with despairing Cries and Screeches, and should tell us with his Flaming Tongue and Breath, what is the sad Portion of those that know not God, and obey not

not the Gospel ; we conclude, we should then no longer doubt of Hell, or continue to live as if we disbeliev'd it. But we are here told, that the Testimony of God in the Holy Scriptures is a more certain Evidence than that can be. If such a One should come from the Dead, what could he tell us of Heaven and Hell, more than has been told us already by *Moses and the Prophets*, by *Christ and his Apostles*? Can there be greater Arguments made use of to bring Men to Repentance, than are in the Holy Scriptures? Can we hear of a better Heaven, or a hotter Hell than is described in the Word of God? Or may we hope for the Concurrence of God's Grace with that, rather than with his Word? Such an Apparition may affect our Senses, and strike our Minds a little for the present ; but would not turn^x the Will, nor change the Heart,
nor

nor reform the Life. We see that
 x by the Case of *Pharaoh*, who had
 several Miraculous Plagues, one
 would think enough to convince
 him, but he harden'd his Heart
 still. We see it in the History of the
Jews, who notwithstanding the
 sight of continu'd Miracles for forty
 Years, they are complain'd of as
 a Stiffneck'd, & Rebellious People.
 Yea our Lord himself rose from
 the Dead, and his Resurrection
 was confirm'd by Five Hundred
 Witnesses, and yet how few Be-
 liev'd it? We cannot have such
 Certainty of a particular Appari-
 tion, as of the Resurrection of
 Christ. And you'd find it hard
 to distinguish a true Miracle in
 that case from a Counterfeit.
 How many in the Church of
Rome are deceived by Stories
 from the Dead? If you had your
 Desire granted in this, would you
 not be tempted to take it for a
 Spectre, a Phantom, a waking
 Dream,

Pf. lxxviii.
 22, 23, 24.

Dream, a melancholy Mormo? But if you should believe it, and it should affright you for a little while, yet 'tis very probable that the Impression would by degrees wear off. As we find by the Recovery of Persons from the Brink of the Grave, who apprehended themselves in the very terrour of Death, and the Pains of Hell did almost compass them about, they were then full of Sorrow for Sin, made many Resolutions against it; but we find upon restored Health, it quickly comes to nothing, they relapse into their old Sins, and are not perswaded, even by their own Convictions.

If *Lazarus* had been sent to the Rich Man's Brethren, was it likely they would have Believed him? Might they not have plausibly rejected the Message, and suppos'd it to be a Cheat? How could they imagin that *Abraham* would take such a one into

to his Bosom, as *poor Lazarus*; or employ him on such an Errand? 'T would have been a Disgrace to their Family, to Believe such a Report of their Brother's Damnation; especially when brought by such a Messenger. It may be they would no more have hearken'd to *Lazarus*, now testifying from the other World, than heretofore when begging at their Brother's Door. The Lusts and Vices of Men would very likely hinder the Success of such a Miracle as this, and find ways and shifts to evade the Force of it, as well as resist the Evidence and Force of what is laid down in the Scriptures.

What is said here in the Parable, to be denied to *One Lazarus*, was granted as to *Another*; that is, our Lord did raise one of that Name from the Dead, after he had been Dead four Days, and yet some of them who knew him
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before, and when he was Dead, and Risen again, and convers'd with him afterwards, yet were not convinced by that Miracle of Christ, to Believe on him: for we read, That from that very *Joh. xi. 53.* Day of raising *Lazarus*, *The High Priests and Rulers took Counsel together, how they might put him to Death.* And we read of One, blind and dumb, and possessed of a Devil, who was healed by Christ, *Matth. XII. 22.* (where were three Miracles in one,) and yet it did not convince, for we read, *ver. 38. Certain of the Scribes and Pharisees say unto him, Master we would see a Sign.* And after our Lord had miraculously fed Five Thousand Persons, with Five Loaves and Two Fishes, *Joh. VI.* some of those very Men who had seen the Miracle, and eaten of it, and were so far convinced for the present, as to say to one another, *This is of a Truth the*
K *Prophet,*

Prophet, that should come into the World. Yet the next Day, or within a Day or two, when he told them, they followed him for the Loaves, *They say unto him, What Sign shewest thou, that we may See, and Believe;* as if he had never wrought a Miracle before. Yea the Disciples of Christ himself, who were Witnesses of so many Miracles, were not so far perswaded by them, as not to forsake him, nay not to deny him.

To Conclude, We are not to expect any such Extraordinary Method for our Conviction, while the standing Revelation of the Will of God in the Scriptures is sufficient ; and the Doctrin there taught hath been abundantly confirm'd by Miracles. And if one should rise from the Dead, and appear to us, 'tis probable enough it would not perswade us to Repent, if the Word of God will not perswade us. But *no other Sign,*

Sign, our Lord says, *shall be given, but that of Jonas the Prophet.* That is, what's signified by it, *the Resurrection of Christ.* And that hath been Confirm'd by numerous and undeniable Miracles, by all manner of Evidence and Proof, that such a matter of Fact is capable of. Which will leave us without Excuse, if we Believe not his Doctrine; the Truth of which is sealed by his Rising from the Dead. We should therefore study the Holy Scriptures, and the Rational Grounds of our Believing Christ to be the Son of God; and consequently that All that he hath told us of the Other World, will most infallibly come to pass. *His Resurrection* confirms the Truth of all. And we are not to expect Any more to Rise from the Dead, till We our Selves do, unto our Last Judgement. The Book is seal'd, as the Gulf too is fixt: And they that

hear not *Moses* and the *Prophets*,
Christ and the *Apostles*, are not
 like to be perswaded at all. But
^{a Cor. iv. 3.} if the *Gospel* continues to be hid,
 it is hid to them who are Lost.

AS to our Deceas'd Friend,
 Mr. *Shatterden Thomas*,
 whose *Repentance* and *Death* oc-
 casion'd this Discourse, and at
 whose *Desire* I preach'd, and pub-
 lish it; what I shall say concern-
 ing him from my Self, shall be
 more in the General, because se-
 veral Particulars, I apprehend will
 be mention'd with more Advan-
 tage, from the Account given of
 him by a very Worthy and fit
 Person, who frequently visited
 him in his last Sickness; whose
 Acquaintance with him, Love to
 the Memory of his good Mother,
 Respect for his Family and Rela-
 tions, and tender Compassion to
 his Case, made her willing to
 discourse

discourse him, and give that serious Counsel and Advice, which oftentimes is better and more effectually receiv'd from such a Friend, than from a Minister. And his just Regard for her Quality and Character, made him likely to be Impressed by what she said to him. I hope it may have the like good effect upon Others, to recite a part of what she had wrote down, tho' at first only for her own Satisfaction, and the good of her Children.

I am glad I have leave to subjoyn that Paper, because not only many of the same things I mention'd to him, are there repeated, and enlarg'd with his more distinct and particular Answers: But several will more candidly receive, and regard the Relation of such Passages, from the Mouth of a dying Penitent, when confirm'd by such a Testimony, than they would from my single

Report. I know the Scepticism of many of our Age is such, as to reckon that a Minister speaking on such a Subject, doth it but *in Form*, according to his Profession; and that it is an Art to carry on, what they call, his Trade. But all such Cavils, Prejudices, and Objections will be hereby prevented, when I give you the Relation of what pass'd, between him and that Pious Lady, as plainly and faithfully set down by her own Pen, and in her own Words, without altering any of the Phrases; which as they need not to be alter'd, so to attempt it, would be to weaken the *Spirit*, and *Beauty*, and the *Pungency* of the Discourse of a Serious Christian, with a Dying Friend.

But before the Recital of that Paper, I have Some things to impart which I observ'd my self, and Some which he desired me
to

to mention. And if I should here use the greatest *Freedom*, as to Particulars, I had not only Leave, but *Order*, (as several can witness,) not only Liberty and Allowance, but a *Charge*, often repeated to me, by our Deceased Friend, *Not to spare him, Not to spare him*; in Hope, that tho' he had not honour'd God by his Life, He might by his Sickness, and Death.

His Repentance appear'd to be so unfeigned and sincere, that he matter'd not if his own Name did suffer, so he might but Honour God, and Vindicate Religion, by any thing I could say of him, that had a Tendency to profit the Living. But I shall not need, for that end, to mention any more of his Faults than is requisite to illustrate his *Repentance*, and render me Faithful in the Charge I receiv'd. I shall touch that part with more Soft-

ness than he desir'd, or than I am sure he himself did, in expressing his Detestation of his past Life. I have too much Compassion for his surviving Acquaintance, (who may profit by the Example of his Repentance, and I heartily beg they may,) than to say any thing that may obstruct it, by Shocking and Provoking them. The very Parable whereof the Text is a part, forbids me to act otherwise: for our Saviour conceals the Name of *the Rich Man*, whose Character is represented with such Severity: And *Abraham* calls him *Son*, tho' a lost and undone Wretch, whom he could not help, either to release from his Torments, or procure the least mitigation of them.

I hope they who knew Him, especially who were often in his Company, will remember the profess'd Change of his Sentiments,

ments, and the serious Counsel he gave to *Several of them*. God grant they may make such just Reflections, Application, and Improvement of what he said, as he desir'd. And a Dying Man's Advice may by some be more minded, than any thing they hear from the Pulpit. He gave that Reason why he would have me print, because some of *his Companions*, who would not hear what I should Preach, he hop'd, would read what was Printed of his Repentance; and take Warning. He chose to take that way to speak to them *All*; but discovered a very particular Concern, for *Some* of them, who he thought might have been the worse for his Company.

After many Advantages, by his Parentage and Education, for the Knowledge and Practice of Serious Religion, (which were not improv'd to the best Purposes)
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He was for some time sunk so far into a Careless Neglect of it, as made him more easily be overcome by these Temptations, to which Persons of his Age and Circumstances are commonly expos'd. But God was Merciful, not to cut him off in that unhappy State, and at last to favour him with a lingering Sickness of several Months, which gave him Time, and a Call to Repent. And during all that Space, wherein he gradually declin'd and consum'd, he had his Mind clear, and his Thoughts free, with little or no Bodily Pain, to discompose him : So that the Change of his Opinion and Judgment of things, and what he said in the Profession of his Repentance, was not the effect of Vapours, or a disorder'd Head. But he had Death and the Grave so long in view before him, as gave him a favourable Opportunity, as well as
Warning

Warning to prepare for *the Other World*; which, tho' he never disbeliev'd, yet he had liv'd too much without any serious Consideration and Concern about it.

He was very well pleas'd, and very thankful to God, that *seven or eight Weeks* before he dy'd, his Physicians advis'd him to change the Air, and come from *Highgate to London*: This he presently comply'd with, having his Mind more awakened than formerly, to prepare for his great Change, and glad to be assist'd in so important a Work; for which he hoped he might *here* have more Advantage and Help. I had wrote to him with Faithfulness, and Affection some Days before this, which I found was well receiv'd; and he heartily thank'd me for it, upon his coming to Town; tho' he had not Strength, he told me, to read much of the Book I recommend

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ed, as suitable to his Case. However he acknowledged, that it was owing to that Letter, that he came to die at *London*: And before that, it had put him upon Secret Prayer, which before he had too much neglected. And it made way for his using me with less Reserve, than any other Relation, and to speak his Mind to me with more Freedom, than to any other Minister who attended him.

Before he came to *London*, and was brought so very low, apt Endeavours had been used to fasten upon him some more sense of his Danger, and more serious Thoughts of another World, than he seem'd to discover. But till God by *his Grace* was pleas'd to awaken him, and soften his Heart, they seem'd to have little effect. The *Necessity* of that *Grace* he often acknowledg'd, in his last Sickness. When I told him that our Lord Jesus Christ

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was exalted as a Prince and Saviour, to give *Repentance* as well as *Remission of Sins*, and that he must seek to him for Grace to Repent, as well as for Pardon: He said, he knew very well that a good Education alone would not doe; nor Sickness, without the Effectual Grace of God, to change the Heart of an habitual Sinner, who was accustomed to doe Evil: And that this Grace was not ordinarily to be expected *at last*, by those who neglected God in their Health, and did not seek after him, till they came to dye. I encourag'd him to hope for Mercy; and told him, *We are saved by Hope*, and without it, we must perish. I discoursed to him of the Riches, Freeness, and Sovereignty of God's Grace, and the General Call and Invitation of the Gospel. I minded him of the Instance of the Penitent Malefactor, who was Crucify'd with Christ, and

and his Effectual Prayer at last. *Lord, Remember me when thou comest into thy Kingdom, &c.* He did not yield to the Temptation to *Despair*, though he had a just, and great Remorse for his past Offences against God; for his Neglect and Contempt of him, and for Sins of Omission, aggravated by his Education, and Knowledge of the Principles of Christian Religion, whereof he had a great share. And which is the more to be pity'd, he had withall considerable Natural Parts; so that if he had apply'd himself to Business, and Diligently endeavour'd to Cultivate and Improve his Mind, he might have liv'd to have been very Serviceable in the World. This he himself reflected on, and mention'd with Sorrow.

When I told him I was the more encouraged to assist him and pray for him in his last Sickness,

ness, because of *his Parentage and Family*, as descending from good Parents, who had devoted him to God, and often pray'd for him, &c. He answer'd, that in some Respects it was an Encouragement; but, saith he, it is the aggravation of my Folly and Sin, that after such Advantages, I have liv'd no better.

Under such Apprehensions of himself, and his nearness to another World, you'll easily believe that he spent much of his Time in *Prayer*. His Heart was lifted up to God continually Day and Night, when others thought he was Asleep, and sometimes when they thought he was talking to himself.

He discover'd a great Value for *the Holy Bible*, and Recommended the Reading and Studying of it, above any other Books of Religion; which are all, but to help us to understand, and improve
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that, and to imprint upon our Minds and Hearts, the Truths contain'd in the Holy Scriptures. He frequently lamented the Case of such, as were *Ignorant of the Principles of the Christian Religion*, saying, what can be done for them, upon a Sick Bed, when there is no Foundation of Scriptural Knowledge? “ A good “ Education in the Knowledge of “ the Principles of Christianity, “ he said, might be of Use, one “ time or other. It will help to “ preserve us from some Sins, “ (as I know by Experience) “ and we cannot so easily, or so “ soon fall into others, and may “ very much assist our Repen- “ tance afterward. And though “ the Advantage of it do not pre- “ sently appear, it may be of “ use, even in the last Scene of “ a Man's Life. As was very Evident in his own Case.

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He spake often of the Happiness of a Good Man's Condition, who lives a Regular, and Unblameable Life, and hath Hope in God, through Jesus Christ, for another World; and the vast Difference between the Case of such, and of those who live in Sin, and have no well-grounded Peace; especially after a good Education, and against Knowledge. These, *said he*, have commonly a very uneasy time of it, by reason of the Checks and Challenges of their own *Conscience*. He sadly owned, that of late Months, he had had many Uneasy and Restless Nights; for *he had often gone against his Conscience to divert it*. And thought the Disturbance of his Mind had been a great hindrance of his Recovery. He profest that he had more Peace and Comfort *now*, in his Repentance and seeking after God, and could sleep better,

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(tho' he was not certain what God would do with him,) than for six Months past: He loathed his past Life, saying, *He would rather die than live so again:* And was the less desirous to live, lest he should again fall by Temptation, tho' as far as he knew his own Heart, he should detest and abhor to do so; for he had now, other Thoughts of the Holy Scriptures, of the Lord's-Day, of Sin, and of the World, of Ministers, of Preaching, &c. than formerly.

God had mercifully kept him from some sorts of *Youthful Lusts*, by which many others have been defiled, ensnared, and undone. He could not be charged with Lewdness and Debauchery, as to *Women*; altho' by Bodily Temper and Constitution, he was less inclin'd to that Sin, yet *Intemperate Drinking*, he said, doth so commonly introduce, and make way

way for Uncleanneſs; (Theſe Sins are ſo ſeldom ſeparated,) that it was not owing to himſelf, but to the Providence, and Reſtraining Grace of God. He did not therefore go about to excuſe himſelf, but acknowledged his own Vilenefs. " Tho' ſome, he ſaid, will be ready to leſſen my Faults, and ſay of me, that I have not liv'd ſo ill as many Others: I have not been guilty of ſuch notorious Crimes, as ſeveral Young Men; *Only Drinking*: But this is one of the greateſt Sins, becauſe it leads to all Other; and many Others are involv'd in it. I have neglected God, and liv'd as without him in the World, and tho' I did not Swear, Curſe, and Blaſpheme, yet I did not Worſhip, and Obey God.

As to *Exceſs in Drinking*, He ſaid, 'twas *Idleneſs* and *Company* led him to it; adding, that the

want of an Employment lays a Man open to all Temptations. His good Temper and Disposition, made him less able to resist that of *Company*. He directed me thereupon, to warn Others against it, in his Funeral Sermon. Particularly against *that Cursed Practice* (I use his own words) *That Cursed Practice*, of going to a Tavern on the *Lord's Day*, and order'd me to recommend *the strict Observation of the CHRISTIAN SABBATH*, the Neglect, or Profanation whereof, makes way for all other Wickedness; and provokes God to leave Men to the Power of Temptation. Let Men pretend what they will, *he said*, if they have no regard to the *Sabbath*, I am sure their Religion is vain.

This I hope will be remembered, is none of the Peculiar Tenets of *Protestant Dissenters*, but the receiv'd Doctrine of the National

tional Church: * *That all good Christian People should rest from their common Daily Business, upon the LORD's DAY, or Christian Sabbath, and use it holily, and also give themselves wholly to the Heavenly Exercises of God's Holy Religion and Service.* You will not wonder, if the Socinians who deny the Eternal Punishment of the † Wicked, do deny the Religious Observation of a Seventh Day, to be of Divine Right, and Obligatory under the Gospel. But without raising any Difficulties about the Morality of *the Fourth Commandment*, I beseech you, do but spend that Day, as believing you owe God as much Service as the Jews, or as the Ancient Christians, who employ'd the whole of it in Publick and Private Devoti-

Hemilies of the Church of E. Hum. xxi. Of the Place and Time of Prayer.

Volkelius de P. R. lib. 2. c. 15: lib. 3. c. 29. lib. 4. c. 14. And the Author of the Racovian Catechism, de Prophet. Christi munere, c. 1.

on; as knowing what the Common Principles of Christianity and Reason oblige you to, if you believe another, an Everlasting World; and that this is all the Time you have to prepare for it; and that you have lost a great deal; and that One Day in Seven is but a small Proportion of Time. Employ that Day, as taking more Pleasure in the Service of God, than in Earthly Business, accounting it the most honourable and delightful Work to be so employ'd; and that accordingly you may expect the Divine Blessing all the Week after, and you will surely find it.

And here I cannot but take Occasion to justify, and praise the Attempts of *the Worthy Societies for Reformation of Manners*, in and about this City, one part of whose Business is, to suppress and punish such a Liberty in Publick Houses upon the *Lord's Day*, as

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is contrary to the Commandment of God; and the Law of the Land; and tends to ruin the Souls of Men. I can easily believe, what I am told, That they find more Difficulty and Opposition in this part of their Work, than in any other, especially in the Out-parts of the City: But the Word of God, and the Testimony of Men's Consciences, when awa-ken'd to a Sence of Sin, is on their side, and should encourage them to proceed.

I am far from reflecting upon *All his Acquaintance*, as if none of those who were frequently in his Company, but were notorious Drunkards, and Prophaners of the Sabbath: I know divers of them, of a very different Character. None but the Guilty can apprehend themselves concern'd, in any thing he said; or I say of him: I shall be heartily glad, if there be *very Few*, who have rea-

son to accuse Themselves, and that they may *All* profit by his Example, and Counsel.

x It would not be difficult, to enlarge on the many Evils that attend Drunkenness, and the many Sins it leads to, as disposing to the violation of almost all the Commandments of God. I beg you would consider the sad Effects of that Vice even in this World. How it makes Men despis'd by their Inferiours: How it impoverisheth Families: How it occasions Quarrels: How it weakens and destroys the best Constitution of Health, and is often followed with manifold Diseases: How it debases the Humane Nature; overturns our Reason, and so far destroys the Natural Image of God, upon the Soul; which is a greater Affront to the Majesty of Heaven, (as one well says,) than if a Subject should deface the King's Arms, or Image, and
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set up the Image of a Swine, or Dog in its room. How it runs Men into Extravagancies, for which they beg Pardon the next Day; and are forgiven, with the like Shame and Contempt, as we pardon Fools, and Madmen. How it betrays the Secrets of our Heart, which Duty and Interest obliges to conceal; and those of our dearest Friends, which it may be, we have vow'd never to discover. I beg you to consider, how it unfits for all holy Thoughts, Words, and Actions; and is directly contrary to the *being filled with the Holy Spirit*: How it besets the Mind, and hardens the Heart, so as to render a Man weak, and unable to make good his Resolutions; for though after a Debauch, he resolves the next Morning, never more to commit the like Folly, 'tis ten to one but he yields at the Summons of the next Temptation. And further

ther let it be considered, that by a Man's opposing his Light, and breaking his Vows and Resolutions, by repeated Instances of Guilt in this sort, his Conscience must needs be uneasie and clamorous. And hereupon he is easily perswaded to stupify himself with Wine, that he may be armed against the Apprehensions of his own Mind : and returns to hard Drinking, as needful for his Cure and Relief ; to defend himself against his own Accusing Thoughts, and try to forget his ill Condition : 'Till at last an Habitual Sottishness saves him the Labour of a daily Conflict and Skirmish with his Conscience. Which is the deplorable Case of many who have harden'd themselves, by Custom and Continuance in Sin, so as to be past Feeling, and unlikely ever to be brought to Repentance. And yet the Scripture is most exprefs, as to the other World,

World, that Men of this Character, without Repentance; *shall never inherit the Kingdom of God.* 1 Cor. vi. 9, 10. Gal. v. 21. Matt. xxiv. 49, 51.

I am charg'd by *the Deceased* to speak at this Rate, in hope of calling Some to Repentance for their past Sins, and of warning Others against Temptation. I hope it will be consider'd as the Faithfull Admonition of a *Dying Penitent*. But I have promis'd you a further Account of his *Last Sicknes* from Another Hand, which is as follows.

*An Account of some Passages of
the last Sickneſs of Mr. S. T.
by another Hand.*

WHEN I told him, his Doctors deſpaired of his Recovery, and preſſ'd him to conſider, how awfull a thing it was; to appear before the Bar of a Holy God; He ſaid, he was ſenſible it was ſo; and that it was not his leaving this World, that was his Concern; or that he fear'd the pain of Death: But what would become of his poor Soul! He, that had been ſuch a wile Wretch, and deſpis'd all the Methods, that a Gracious God had us'd to make him Happy; He had broke through all the Reſtraints of Grace, the Advantages of a good Education, the Calls, Offers, and Warnings of God, by which he had quench'd
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and griev'd the Holy Spirit. These things lay as a heavy Load upon his Soul, and broke his Rest, and wasted his Spirits for some time before. He wept very much.

I asked whether *Sin* did not *now* appear an Abominable thing: And *Holiness*, in the most Difficult parts of it, appear very Amiable: And *They*, the only wise Persons, that shun, and mortify Sin, and endeavour to attain and promote Holiness. He answer'd, with great Seriousness and Earnestness, that his Apprehensions, and Opinion of those different courses of Life, was so alter'd, that he *now* saw *Sin* to be the only Evil, worse than any Affliction; and that, if he knew his own Heart, which he found Deceitful, he would chuse rather to dye, (although his Case was so hazardous,) than to live such an odious Life, and dishonour so
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Good a God as he had done. And he further said, that he was now convinc'd , that a Holy Temper of Soul, in Conformity to God, could only make him Happy.

Oh, saith he, my Sentiments and Notions of *God*, and *Jesus Christ*, of *Sin*, and *Holiness*, are quite otherwise than when in Health. What the Word of God reveals of these things, I feel to be Real, and Momentous indeed. Here he proceeded to charge himself with Excess in Drinking, with Disregard to the Sabbath Day , and a constant allowed Neglect of almost all the Positive Duties of Religion , especially Closet-Retirements. And then added, *Do you think there is Hope for such a vile Wretch?* I told him Yes, doubtless there was Forgiveness with God for the Chiefest of Sinners ; which I endeavour'd to demonstrate from the Infiniteness of
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God's Mercies ; the Valuableness of the Atonement made by *Jesus Christ* ; who was, by God him-
self set forth to be a Propitiation Rom. iii. 24, 28. for our Sins, and had purchased our Freedom, and merited our Acceptance with his Father.

I recommended the Fifth Chapter of the *Romans*, and the Seventh Chapter of the Second of the *Corinthians*, and told him he must seek Pardon and Life, in the way God had appointed ; for by no other Way or Means would it be obtained. He answer'd, he did not hope for, nor would seek Salvation but by *Jesus Christ*. I told him now I hop'd his sense of Sin was such, as to its destructive and defiling Nature, as to satisfy him of the Justice of God, in entailing of the Divine Wrath upon all Mankind, as the just Consequence of Original and Actual Sins. And that the Grant of Pardon and Salvation upon the
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Satisfaction and Purchase of Jesus Christ, did best suit with the Honour and Government of an Infinitely Wise, and Holy God, as well as with the Safety and Happiness of us, lapsed Creatures.

Eph. i. 7. His Reply was, He was fully convinc'd, that as *God* was *Gracious*, so he was *Just* and *Holy*, therefore could not Reasonably entertain Hopes of Impunity. I told him many now-a-days presum'd upon Pardon from God's General Goodness, as tho' his Regard to his Just and Holy Laws, was as mean as theirs was. He said, he did not ask Pardon or Mercy, on any other Account, but *for Jesus sake*, whom God had set forth as a Propitiation, and through Faith in him, he was satisfied there was forgiveness for him, a Miserable Offendor.

I further told him, then I hoped he was throughly convinc'd, that

that our Saviour was a Divine Person, GOD as well as *Man*: This is a Mystery above, but not contrary to Reason; for an Infinite Being as God is, might become, what he was not, and yet cease not to be what he was, Heb. i. 3. might become Man, yet cease not 1 John i. to be God; as *Phil. vi. 8.* fully 2, 3. proves.

Besides, had Jesus our Saviour been only a Dependent Creature, how could he have discharg'd our Debt by way of Satisfaction; or obtain'd for us God's Favour and Love by way of Merit? Reason as well as Scripture will attest this, to a Sinner, awaken'd and convinc'd of the malignity of Sin, and the pure Nature of God. Such will find no solid Foundation or Rational Hope, but in the *Lord Jesus Christ*: For it was He only that was capable of honouring all those Divine Attributes, Laws, and Rules of Government, that

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our Sins and Rebellions had dishonoured and despised, by which he has render'd our Salvation both
 Col. i. 14, sure and compleat, *Colof. ii. 9, 10.*
 15. So that God may now be just and
 Rom. iii. holy, and yet justifie and save
 25. those Penitent Sinners, who believe in Jesus, which if he had not been God as well as Man, He could never have effected. But now He has inhauc'd the Divine Honour and Glory, by the Salvation of Such.

He reply'd, Oh! I'm abundantly satisfy'd of all this; my sight of Sin, and the Holiness of my Creator and Law-giver, is such, that if I did not eye and own my Blessed Saviour, as GOD, I could not so account of what he did and suffered, as to lay the Stress of my Salvation upon him: For *as Man*, he could never have satisfy'd Justice for the Breach of the Law, or merited that Mercy, or Grace I want. My applying
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what he has done, as being performed by one that was *God*, is the Foundation of all my Trust and Hope. And I bless God, who restrain'd me from being corrupted, as too many are, in a Doctrine, from which now I desire all my Support and Comfort; and he is able to save me to the uttermost. He further admir'd the Love of God in giving his Son, and of Christ, in giving himself to die, that such as he might have Life. But, *says he*, I have a wretched hard Heart; it's a Stone, I can't make it Relent, or take Impressions from any thing I hear, or think. *Oh! the Patience of God towards me, that I am out of Hell! Oh! that I could Repent!* But God may justly leave me to my own Blindness and Stupidness, that have so long repulsed his Offers of Grace. *Oh! horrid Ingratitude!* It cuts me to the Heart. I know there is Mercy,

could I but Repent and Believe.
 I reply'd, That he must fetch
Repentance, as well as *Forgiveness*
 from Jesus Christ, for God hath
 exalted him to be both a Prince
 and a Saviour, to give Repentance,
 as well as Remission of Sins.

Act. v. 31.

I further told him, That Repentance did produce such a mighty Change upon the Soul, turning it to hate Sin, which naturally we love, and to esteem, and admire, God and his Son, whom naturally we hate: That nothing but the Influences of the Almighty Spirit, could effect it. For a Sinful Nature, could not change its self: Nothing can operate above its Natural Power.

Rom. iii.
21.

Chap v. 12.

Eph. iv. 24.

Col. iii. 1c.

I spent some time to convince him as I was able, that that Image of God in which we are said to be Created, consists chiefly in that Knowledge, Righteousness, and Holiness, with which God at first adorn'd our Faculties,
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but was separable from our Beings, and lost by our first Apostacy in *Adam*. And now being Children of Disobedience, we became Children of Wrath also, Dead in Trespasses and Sins, polluted in every Faculty, *Ephes. ii. 1, 2.* till Quicken'd and Created a-new in Christ Jesus, after the Divine Image, and then we shall be capable, and inclin'd to perform Sincere, Holy Obedience to God. I desired him therefore in the Sense of his Necessity, and Impotency, to address himself speedily to God, and plead the Promises and Merits of Jesus, for the Gift of his Holy Spirit, to convince him thoroughly of Sin, and display the Riches and Glory of Free-Grace in Christ, and beg also a Correspondent Temper to God's Designs, and Appointments in the Gospel, that so you may apply this great Salvation to your self, for your Security and Blessedness.

After this Discourse, he expressed himself in this manner; I find what you say, agreeable to my Reason, and that little Knowledge I have of Scripture. I feel, I am by Sin, an Unclean Creature, and as such, can't cleanse and heal my self, or work Repentance or Faith: They are not such slight, easie things, as my self once thought them to be; but poor carnal Creatures delay Repentance, as if it were in their Power to attain it, when they please: But I find by Experience *now*, that no less than the Omnipotent Spirit of God, can work this Change, as you mention; and nothing less than such a Change, is, or can be True Repentance. I must hate the Sins, I naturally indulg'd, and Love, and Esteem, and endeavour Conformity and Obedience to God, that by Nature and Practice I have loath'd, and despis'd. It is

a Power above my own must work me to this. I see I can do nothing of my self, but desire to spend the little time I have, in applying my self to God for Mercy and Grace.

I mention'd further to him, 1 Cor. i. 30. Of Christ's being, of God, made unto us *Wisdom* to enlighten, *Righteousness* to justifie, *Sanctification* to purify, and *Redemption*, to free and ransom us. And told him, in all these Respects, he did need, and I hop'd he would so accept *Jesus Christ*.

He told me, he found his want in all these Capacities: And he was like the poor Impotent Man, that lay waiting at the Pool, for the moving of the Waters. And added, Oh! that the good Spirit of God would soften this hard Heart! open this blind Understanding! subdue this stubborn Will! and change these vile Affections! and bring me to a wil-

ling Closure with Jesus Christ, as Prophet, Priest and King ! that I may feel him to be Wisdom, Righteousness, Sanctification, and Redemption to me ; for I am a lost Soul without him ; but I hope I do fix my Hopes of Pardon on his Satisfaction, of Justification in the sight of God, on his Righteousness alone, that is Spotless, mine is nothing but Filthiness at best. He own'd the Condescension and Grace of the Lord Redeemer, in executing each of those Offices above-mention'd, on the Behalf, and for the Use of such poor indigent Creatures.

Sometime after, he told me he was in Danger of *Presumption* at some times, or *Despair* at other times. That the Devil tempted him to palliate his Sins, as if he was not so vile, as he had made himself to be, and fram'd Excuses to lessen his Sin, by Arguments

ments from Youth, Constitution, Temptation, Examples of Others, and the like.

At other times, the Devil (said he) would perswade me, that my Confession of Sin, and Sorrow, (such as my own Reflections and Passions thereupon can produce,) is a sufficient Repentance. Whereas, said he, in my Health, I have oft found what that could amount to, when I have Sinn'd and Repented, been sorry, and wish'd I had not done, or been so, or so, and resolv'd as firmly as I could, never to doe the like, but to amend, and avoid all such Evil Practices; but all this was to no purpose. Therefore I desire not to trust to my self, to my own Power, but to renounce such Confidence in my self, as finding I am unable to change or reform my self, and will doe as you hinted. I must go to *Jesus*, to give Repentance, as well as Remission of Sins. I

I told him, I was rejoyc'd to hear him so express himself, and bad him rest there, and he was safe ; for he would find *Jesus* to be a Merciful and Compassionate *Saviour*. And as to his Temptations to *Presumption* and *Despair*, he must expect the strongest Assaults his Enemy could make against him. True, said he, but I look up to *Jesus* for Succour and Rescue.

I further advised him to apply his Thoughts, as his Strength would permit, to consider and weigh that Wise and Gracious Method laid down in the Gospel, as before hinted, for our Recovery. As that the Son of God was Substituted in our stead, to make Satisfaction, and obtain Reconciliation with our Offended Sovereign, by his Obedience and Sacrifice ; from whence he might be furnish'd, both with Arguments and Strength to repell those
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Temptations: For how can you have slight Thoughts of Sin, when you behold the Desert of it, in the Agonies and Cross of *Christ*? Or how can you presume of an Interest in the Privileges of the Covenant, which this precious Blood procured and ratified, if destitute of a Temper to comply with the Duties of it? It is that must fit you to enjoy the Blessings it conveys. The Summ of which is, *That God will be our God*: And doth it not follow, that *we also must be his People*? So that there can be no Enjoyment, without Union to God; nor no Union, without Resemblance: Therefore, *without Holiness*, as *none can see*, so none can enjoy, or take any Pleasure, or Complacency in *God*, either here or hereafter. You see then Tempers and Things must suit, to render us happy, by these Thoughts you may check *Presumption*.

sumption. And then against *Despair*, Behold how God lov'd this *lost sinful World*, so as to give his *Son* to Redeem it. He made the *Holy Jesus* to be *Sin* for us, that we might be made the *Righteousness* of God in him. 2 Cor. v. 21.

He reply'd, that That *Scripture* had been of *Singular Use* to him; as also the *Example* of the *Dying Penitent Thief*, Luke xxiii. 42. who was embrac'd at the last hour. I then begg'd him to observe how *Remarkable his Faith* was, for it was fix'd on *Christ*, tho' hanging upon the *Cross* with himself; yet then he cries, *Lord, Remember me when thou comest into thy Kingdom.* Now it is obvious, none is *King of Heaven*, or has a *Right of Donation* of it, to whom he please; but he must be *GOD*, the *Eternal King*, that's *Lord of All*. So that the *Thief's Trust* and *Hope* that he grounded all upon, was the *Right and Autho-*

Authority *Christ* had in the Heavenly Kingdom, as the Matter of his Request intimates.

Nay further, consider that he prayed thus, even when the *Jews* and *Rulers* were Crucifying this very *Jesus* as a *Blasphemer*, for saying he was *the Son of God*; by which he asserted his own Divinity. Pray take notice from hence, how Powerful Divine Influences are upon the Mind, that could fix this Dying Malefactor upon *Jesus* as *GOD*, thence to apply to himself the Validity and Sufficiency of that Salvation, that he begg'd the Grant of. And that at a time, when not only Reason, but Sense also, seem'd to contradict. Oh! do you then fix *your Faith*, where this Blessed Thief did *his*, and distrust not the Power or Will of *Jesus*. For Power, *He is the Mighty God, the Everlasting Father, and the Prince* Isa. ix.
of Peace. --- *God Blessed for Ever.* Rom. xi. 5.

Again,

Again, believe him *Willing*, when
 Aa. xx. 28. he declares, *That the weary and
 the heavy laden shall have Rest.*
 Matth. ix. That Thirsty Souls may Freely
 29. drink of the Water of Life: That
 he came to seek and to save the
 Lost Soul; to Release Captives,
 Isa. lxi. 1. to bind up Broken Hearts. *And
 that whoever comes to him, he will
 in no wise cast them off.* So that
 you may freely and safely rest
 your Guilty, Diseased Soul upon
 Him; and be sure of it, he will
 not Repulse, but Embrace you,
 as the Father did *the Prodigal Son.*
 He reply'd, That he had found
 great Encouragement from that
 Parable, as also the Instance of
Mary Magdalen, and that he
 found all little enough sometimes
 to keep him from Despairing,
 and giving up all Hope.

At another time when I went
 to visit him, he again renewed
 his Complaints of being haunted
 with the same Temptations to

Pre-

Presumption, or *Despair*. I told him it had been of Use to my self in the like Circumstances, To consider and resolve Never to entertain any Representations of the Mercy of *God* or *Christ*, either Unworthy of the Divine Nature, or of that Constitution and Government of the World, that is revealed in the Word of God, as the Rule, by which we must live, and God will judge: By such Considerations, we shall be kept from *presuming* upon Mercy and Favour, upon Lower Terms, than God has condescended in his Word to offer them to us: And then to prevent *Despair*, I endeavour'd, never to entertain any such Thoughts of Sinfulness, or Impotency, as tends to discourage or weaken my Hopes of Mercy through Jesus Christ, as held forth in the Gospel. And sure it is our Sinfulness and Emptiness, should humble, but not discourage,

rage, drive us *to*, but not *from* Jesus Christ.

At the next Visit, he complain'd to me, of his Impotency to help himself, and the hardness and deadness of his Heart to any Good. I press'd him to get often read to him, the xxxvi of *Ezek.* from the 25th to the 33. *ver.* which I then read to him; and *Jer.* xxxii. 39, 40. I told him those Promises would be of great Use to him, and that that Word, that God says *I will*, and *you shall*, notes the Sovereignty and Free Grace of God, and was a great Encouragement to such poor Impotent Creatures, as he and I were, (who are not sufficient of our selves to do Good,) to apply to God through the Blessed Mediator of that Covenant, to give that *Temper of Soul*, that *Soft Heart*, there spoken of, together with all the other Comprehensive Blessings therein promised.

Upon

Upon the hearing of which, he seem'd much refresh'd and had them often read to him. But his weakness increas'd, so that I could not afterward discourse much with him. A little before he died, he told me, he had found more Pleasure that last Week in following after God, for pardoning Mercy and renewing Grace, and waiting humbly at his Foot to obtain it, than in all the sinful or sensual Enjoyments of his whole Life. Nay he spake, as if he never before then, knew, what *True Pleasure* was: For all my Life past, said he, is *Bitterness* to me. And let poor Sinners carry it to others, as seemingly satisfied within themselves, with their Course of Life: Yet they have a miserable Life, a slavish Life. One serious Thought, or Turn of Providence, damps all their Pleasures, and fills 'em with Anguish; and they are forc'd to divert themselves

N

selves with Drinking, or Gaming, or otherwise. And thus they are forc'd to fly from retiring into themselves, lest they should be uneasie. He very much lamented, and had a great Concern for some young Gentlemen, that lived the same Course of Life, as he had done, and often express'd an earnest Desire to reclaim them, by warning and admonishing them.

To the last of my visiting him, he retain'd a deep Sense of the Evil of Sin, of his own Vileness, and Insufficiency to relieve himself; terming himself, *the chiefest of Sinners, an ungrateful Wretch*, and seem'd wholly to make free Grace, through Jesus Christ, his Sanctuary and Refuge. He frequently mentioned the Pleasures of a Holy Life, and his Sorrow for a sinful one. The lv. and lxiii. Chap. of *Isa.* of the Sufferings of Christ, was often in his Mouth, and

and he said, afforded him great Relief; and repeated the 7th. ver. of the 1v. of *Isa.* which he said represented to him *the Freeness, Riches, and vast Extent of Divine Mercy*; and indeed, had he not been clear, and fixt in that Point, he might have been unsettl'd in his Thoughts, as to many others.

For some Discourse, once happen'd in his Chamber, upon *Rom. ix.* from ver. 15. to the 24. Some there seeming to conclude that place to hint an absolute *Reprobation*, whatsoever we do, or endeavour. I told them, we must never credit such a Gloss or Sense of a Particular Text, as seem'd to carry a contradiction to the Nature, and General Declaration of *God* in his Word. In which he often intimates, that Sinners should Believe; and that he pities and desires to relieve them, rather than Necessitates their Ruin, by such a

Decree. Tho' it's probable, that for long and uncommon Provocations, the Merciful God may give up some to such a Hardness as the Text mentions. And that *Pharaoh's* Case (as well as his Crime) seems to be singular. God's Offers in the Gospel are Universal, to all that will accept them, and ought not to be question'd by any, as if they were excluded by a peremptory Decree of Reprobation; because *Pharaoh's* Case they may think, was such. 'Tis as if a Prince, upon a Universal Revolt of his Subjects, should publish a general Pardon, only excluding some Traitors by Name, (such as *Pharaoh*, as being more notorious than the Rest,) and this to manifest his Right to punish, as well as pardon: And as a Terrour to others to prevent a second Revolt. Surely in Reason, by these Exceptions, all the Rest of Subjects would judge them-

themselves to be included in that general Grant, and be encouraged more boldly to plead it.

Then it was urg'd, that *Faith* and *Repentance*, was not in our Power, to which Pardon is promis'd.

I reply'd, it was true: But God had appointed Ordinances and Duties, which we must attend, together with earnest, close Application of our Thoughts upon such Truths, as have a Tendency to these Graces: So far it's in our Power, by common Grace and Assistance, as to the Matter of our Thoughts; and then, and not till then, may we expect, and hope the good Spirit will work them in us. These are required of us, for the obtaining Faith and Repentance. So that pretend what we will, of *Impossibilities*, *Difficulties*, our Blood if we perish, will be upon our own Heads. Impenitency and Unbelief only will Destroy us. By

By this Discourse of *Reprobation*, he seemed not in the least discouraged. I told him, he was one, I hop'd, of those whom Christ came to *save*, as seeing himself to be *lost*.

I Repeat this Discourse, to shew Mr. *Thomas* was settl'd in his Faith, that there was Forgiveness with God through Jesus Christ for *him*, otherwise this Talk of God's Decrees in his hearing, might have staggered him.

And now for a Conclusion, what Effect may be hoped for, from all that I have said? You have heard from the Word of God, of the Unchangeable State of the Souls of Men, as to Happiness or Misery. You have seen the Advantage of a good Education, and of the Knowledge of the Principles of Religion betimes. You see the different Thoughts and Apprehensions, that Men of any
Parts

Parts and Sense have of Religion, and another World, when they have leasure to think, and are off from the Diversions of Company, and can no longer cloud or stifle the Sentiments of their Conscience and Reason. You have heard what amounts to a Justification of Serious Religion, and a Christian Life; and consequently how wise and advisable it must be, not to run the Hazard of a *late Repentance*.

What say you to these things?
Are you concern'd in 'em or no?
Are they not worth considering?
Are there any *here*, so much under the Power of secret Infidelity, as to say in their Hearts, notwithstanding all this, " I will
" run the Venture, I am not convinced there will be such a Glorious Heaven, and such a
" Terrible Hell; 'Tis true, I can't tell what will become of
" me after Death, but I resolve
" to

“ to have as much as I can of the
“ Pleasures and Enjoyments of
“ this Life : I hope the Fright-
“ full Story of a Place of Tor-
“ ment is all or most of it Fancy,
“ or Prejudice, meer Metaphor,
“ and Parable, or Priestcraft, and
“ the Bugbear of the Clergy. I
“ hope I shall find it otherwise
“ than Ministers talk : I intend
“ to run the Hazard, and to
“ make my self easy, I'll not
“ read the Bible, or any other
“ such Books as may disturb my
“ Pleasures, and disquiet my
“ Mind. And to make all sure, I'll
“ stifle and drown all my Fears by
“ *hard Drinking*. Will you do
so ? Dare you resolve to do so ?
Are there any so Besotted, and
so much forsaken of God ? I be-
seech 'em to consider, how little a
while this Fit of Madness is like
to last. And that they have no
reason to expect, after so many
Warnings, the extraordinary Me-
thods

thods of God's Grace to recover 'em. For *He that bleſſeth himſelf in his heart, notwithstanding the Curſes denounc'd for Sin, ſaying, I ſhall have Peace, tho' I walk in the Imagination of my Heart, to add Drunkenneſs to Thirſt, The Lord will not ſpare him, but the Anger of the Lord, and his Jealouſie ſhall ſmoke againſt that Man, and all the Curſes written in the Book ſhall lie upon him, and the Lord ſhall blot out his Name from under Heaven.*

O, that we may all lay to Heart, theſe great and acknowledg'd Truths of our Holy Religion! And frequently and ſeriously conſider the Eternal Bleſſedneſs of the Saints, and the Everlaſting Miſery of Sinners! What a Change would it make upon all of us, if we did indeed believe 'em! How ſhould we be afraid of Sin, and of the Company and Occaſions that would intice us to Sin? and

about O afraid

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afraid of delaying our Repen-
tance, for which there is no
place after Death ? How earnest-
ly and speedily should we seek
the Favour of God, and his Par-
doning Mercy, and Sanctifying
Grace, *BY JESUS CHRIST*, the
only Saviour of Sinners, who a-
lone can deliver us from *Wrath to
come*? that he may own and help
us at the Hour of Death, and ab-
solve us in the Day of Judgment?
God grant we may all so Believe,
and Live, as to find Mercy of
the Lord, in that Day! *Amen.*

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